

THE CONGREGATIONALIST AND CHRISTIAN WORLD

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Number 53

Dr. Hillis as an Interpreter of the Older West

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The League of the Golden Pen *Rev. E. H. Byington*

The Outlook for Congregationalism in Brooklyn

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The Social Responsibility of the Educated

Christian Woman

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Among the Seminaries

INDUSTRIAL FEATURES OF ATLANTA

Industry in scholarship is expected in a theological school. But it is uncommon for industrial features to develop there such as are found in institutions which have that for a primary or auxiliary object. For the last four years industrial features have been developing naturally with us, though we have neither industrial department nor rules demanding that the men shall work a certain number of hours for benefits which they receive.

The need existed and the students are trying to meet it. When our property was purchased four years ago it consisted of nine acres of land on a hill crest overlooking the city. The land, however, had been neglected for years, and was overgrown with brush, weeds and wild grass. There were two old buildings in utter collapse. One was torn down by the students; the other was painted, many of the rooms plastered, new floors laid, an addition 20 by 40 feet was placed on the rear and a third story was added. All the work, including the building of bookcases for library and framing the addition, was done by students. One is an expert carpenter and another a painter so that the leadership has been in capable hands.

Streets were laid off on three sides of the seminary campus and one street through the grounds. These the students are grading on Saturdays. Forty loads of gravel were placed on one of these streets by students in one day. Much remains to be done.

The announcement in chapel that work will be done brings volunteers to do it. Without such a department, or the effort to develop one, probably more is done here along industrial lines than in many institutions which advertise industries as a specialty. Yet some people tell us that young ministers are afraid of manual labor.

J. E. K.

BANGOR

A missionary conference was held Dec. 11. The speakers at the individual churches in the morning in both Bangor and Brewer and at the union services afternoon and evening were: Mr. Harry Wade Hicks, representing the American Board; Rev. George A. Hood of the Church Building Society; Pres. Frank A. Woodworth, Tougaloo University, Mississippi; Mr. Don O. Shelton, New York, representing the Home Missionary Society; and Rev. Charles Harbutt, secretary of the Maine

Missionary Society. Monday morning and afternoon the conference was continued at the theological seminary, and missionary problems were discussed.

M. A. H.

The Campaign of Evangelism

A MISSOURI PLAN

In Kansas City the ministers of all the Protestant churches to the number of 150 have caught the evangelistic fire that seems to be pervading the country, and have arranged for a general evangelistic campaign throughout January, having appointed two of their number chairman and secretary and a general committee of forty.

They have already secured the co-operation of about fifteen leading evangelists of the country, and have divided the city into evangelistic districts grouped around certain central churches. In their preliminary arrangements they have the hearty co-operation not only of the Christian business men but of all classes of men.

A. B.

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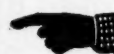
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Saturday
31 December 1904

and Christian World

Volume LXXXIX
Number 53

The Way of the World—1904

ONE HUNDRED years ago Europe had entered on that titanic struggle between Napoleon and the Powers which transformed the map of the Continent and absorbed men's thoughts, energies and fortunes for more than a decade. With us, while we were not without keen interest in the struggle abroad, still our dominant thought was the maintenance of our own national life, the conquest and settlement of the vast area of new territory which Napoleon had recently sold to us. Our brief war with Tripoli was about ending. Lewis and Clark had started on their exploring tour to the headquarters of the Missouri. Aaron Burr's picturesque and diabolical political career had closed with his shooting of Hamilton. The twelfth amendment to our Constitution had just been accepted by the states; and Jefferson, a Democratic-Republican, for the second time had been elected chief magistrate. Our population at the time was about six million souls living in an area of 827,844 square miles of territory.

Today Europe faces not the dread specter of a tyrant in the person of Napoleon, but the ever-increasing power of a secularized proletariat crying out not for the rule of the one but for rule of the many. Russia, which defeated Napoleon with the aid of nature's remorseless elements, now is engaged in a death grapple with a non-Caucasian people of whom the Europe of a century ago was practically ignorant; and the center of the world's thought today, as armies in military combat are shaping the fate of individuals and of nations, is not in Europe, but in Asia, not on lands about the Mediterranean and Atlantic, but on the shores of the Yellow Sea and the mighty Pacific.

This time, as that, is a time of reaction, when poets and preachers and ethical leaders are tempted to despair of the future of the race; when the individualism and republican ideals of the American and French Revolutions, with their emphasis on Liberty, Fraternity and Equality, is discounted; and now as then there is a return to the principle of authority as ever against that of liberty.

If European visitors' testimony today is to be accepted, we are far more optimistic in spirit than our European kins-folks are. Nevertheless, there is a feeling of disquiet abroad as to our future, which refuses to be silenced by contemplation of the contrast between the area, wealth, commerce, deposits in banks, and similar evidences of outward prosperity and power which exists, if the statistics of 1804 and 1904 are compared.

To be sure we have mapped, plotted and to a large extent settled the domain Napoleon sold to us. The territory that Lewis and Clark explored is now vastly

productive in mineral, timber and agricultural wealth. The Pacific has been gained, its mighty harbors sounded, and from its ports go forth to Asia thousands of passengers and millions of tons of exports each year. We have stretched out and appropriated Hawaii, Guam, the Philippines; have come to an understanding and quasi-alliance with Japan; have befriended China, and set the bounds to European partition of Asia. The lesson we taught Tripoli in 1804 we stand ready to teach larger and European Powers today if they, like the pirates of North Africa, interfere with our legitimate commerce or our ambitions in Pacific waters and on the Asian continent.

Duelling has gone, and our statesmen do not settle personal quarrels as did Hamilton and Burr. But men of Burr's type are not extinct; there are those who say that such are more numerous today than ever they were, men with acute minds but extirpated consciences, bent on personal aggrandizement.

In fact, no man in the earlier history of the country, unless it is Benedict Arnold, so prefigures a modern political leader or legislator who serves both himself and rapacious corporate wealth as does Aaron Burr.

American Optimism

In 1804 there were few, if any, great spiritual leaders above the horizon demanding and receiving the allegiance of the spiritually minded. One century had spent itself, with the consequent reaction; a new century with its issues had hardly become sufficiently aged to breed its own heroes and bards. This was especially so of England, and it is so there today. With us the situation is somewhat better, if not in the realm of literature, then in the realms of religion and politics. We have no such strife over the relative rights of Church and State as curb effectually the educational, economic and political development of England, France and Italy. We have a freedom of thought on matters of religion which has saved our theology from becoming obscurantist; we have emphasized the practical aspects of religion and thus kept the laity busy while theologians and scholars were passing through an age of transition, and readjusting themselves for the task of restatement; and we have a spirit of altruism abroad which enriches our religious, educational and philanthropic institutions with gifts of money to a degree unparalleled, and in personal service the value of which cannot be estimated.

Our dominant political party, which for so considerable a period of the last half of the nineteenth century was identical in its aims with the Liberalism of

England and the Continent, has had the wisdom to adjust itself to new conditions and has developed leaders who have retained the confidence of the people, while Liberalism in England and on the Continent has become shattered, and compelled to make terms with Socialism.

Consequently we are not as pessimistic or inert as the individualists of Europe are. We see our social limitations and have set about altering them. We realize that the issues of the twentieth century are not those of the nineteenth, or that where they are the old issues, they are coming up in new forms. We are disposed as yet to intrust the solution of these problems to one of the older parties, with a striking leader who has appealed with singular persuasiveness to his fellow-countrymen. If under his leadership the solution for the new problems of State cannot be found, then a party with a more radical platform and less conservative leaders will arise.

New Issues Emerge

From the domestic standpoint no event of the year has been so significant as the result of the Presidential and Congressional elections, with the unprecedented plurality given to President Roosevelt and the party he leads. While he polled the votes of many elements of the electorate not always enlisted under the Republican party banner, analysis of the vote shows that his vast plurality represents more the result of a cut of Judge Parker by the radical wing of the Democratic party than it had been supposed was the case; which fact accentuates the impression previously formed that the most unpredictable aspect of future American politics is the outcome of the coming grapple for supremacy between conservatives, moderates and radicals in the Democratic party. Pending this decision the dominant party has nothing to fear, save from its own independent and critical adherents, bound to have it meet the new issues of the century as it met the issue of slavery—with the rights of man and not property uppermost in mind.

It is already apparent that the President and his advisers intend to compel Congress to deal immediately with some of the gravest problems growing out of avaricious monopoly and extortion of the public by individuals, and creatures of the state known as corporations; and also that we are soon to see a marked extension of Federal authority over commerce, industry and finance for the protection of the social welfare and to secure social justice. Congress, if it rightly senses the deepest national mood, will support the Executive, both in his determination to assert Federal authority at home, and

national self-respect and the welfare of humanity in our foreign policy.

Indeed, it is the formal announcement by the President, in his recent message, of our future positive attitude toward the nations of the world, of our resolution to influence the affairs of South America, Europe and Asia in certain contingencies, and to use our power for humanity's betterment as we see it, that makes the past year especially significant to the chancelleries of Europe, and marks a new era in history. For the policy outlined by the President has the support of the American people.

Japan's Challenge to the Occident

From the world-view standpoint no event of the year is comparable with the grapple between Russia and Japan which began last February. Its profound significance racially and religiously considered, as well as its political and military bearings, is as yet only faintly understood by most men who watch the news from Manchuria day by day. An Asiatic people has challenged and thus far outfought a mighty nation predominantly if not wholly European in stock; and has done it for reasons and in ways that have commended the smaller Asiatic non-Christian Power to the sympathy of most Caucasian Christians of Europe, America and Australia.

Wonderful as has been the revelation to the Occident of the terrible military power of a scientifically trained and passionately patriotic Asiatic people, quite as suggestive to other Oriental peoples has been the proof that under certain conditions the Occidental can be defeated by the Asiatic in a test of physical strength; and the ultimate logic of this fact will be left for historians to note as the Oriental mind reasons and acts thereon. The profoundly significant fact should not be overlooked that at the opening of the twentieth century there was so low an ebb of purely dogmatic and theological emphasis in matters of religion that Christian peoples hesitated not for a moment in giving their sympathy to the nominal "pagan" rather than to the nominally Christian Power, they realizing that the superior ethics and the nobler ideal of political and religious liberty were shown by the Japanese.

If in addition to these aspects of the conflict in Manchuria and on North Pacific waters it be remembered that the present uprising of the middle class of Russia against the autocracy of the government and in favor of a measure of constitutional, popular government is doubtless due more than can be known just now to the revelations of Russian unpreparedness for and incapacity in war—and this owing to the corruption and inefficiency of the bureaucracy—it will be seen that the war in the far East forever will loom large on the page of history.

Clericalism Rejected

The French people's determination, expressed in executive proclamation and legislative decree and supported by repeated votes of the electors, to put an end to the Concordat between State and Church in France, and thereby throw all religionists on private donations for support, is one that marks the end of an era

in the history of the relations between the republic and the Roman Church, and must accelerate similar movements wherever Church and State are still joined. This decisive action, strange to say, comes at a time when in Italy there are signs of a *rapprochement* or understanding between the papacy and the kingdom, the Vatican and the Quirinal; and this because of the need of an alliance of the conservative forces of society against secular socialism. But while Italy and the papacy may have come to an understanding as to the pope's temporal power and the delimitation of the respective rights of pope and king, it is not conceivable that in Italy, or anywhere else in Europe again, not even in Spain, the Roman Church will be able permanently to resist the movement to do away with State churches and with subventions from the public treasury to religious organizations. The American principle of entire separation of Church and State and of general taxation for the education of all youth comes more and more into favor in Europe, in Japan and India, and even in China.

The Peace Evangel

Of general movements affecting the peace and welfare of the whole world, by far the greatest advance during the past year has been made in the realms of diplomacy and arbitration. France and England have come to an understanding as to their long-standing dispute over Egypt, the French shore rights in Newfoundland, and the future of Morocco and France's reversionary rights there. Moreover, they have agreed on a treaty which provides for the settlement by arbitration of many matters formerly settled by wearisome diplomatic fencing or the mailed fist of war, a compact which has served as a model for a similar treaty between France and the United States and for others between the United States and twelve foreign Powers. So that under the leadership of M. Delcasse and Hon. John Hay, the French and American statesmen, heartily seconded by Lord Lansdowne, the British Foreign Minister, the nations are swiftly binding themselves to the principle of arbitration of disputes.

The ideal of a judicial rather than a diplomatic or military settlement of international differences has been strengthened further by the decision of The Hague Tribunal in the case brought against Venezuela by Germany, Great Britain and Italy; by the agreement between Great Britain and Russia to submit the incident of the Baltic fleet's firing on the English fishing fleet to a specially called commission of admirals provided for by the provisions of the first Hague Peace Conference; and lastly but not least by the unqualified indorsement of the Arbitration Ideal and the need of ampler and more up-to-date international law governing strife, given by President Roosevelt in his recent invitation to the Powers to a second Peace Conference at The Hague, which invitation all the Powers but Russia have accepted unconditionally.

That practical interest in this matter among publicists is increasing is shown by the growth of the Inter-Parliamentary Union, made up of representative legislators in nearly twenty national parliaments, who are acting together to pro-

mote peace and farther arbitration; and by the International Peace Congress held in Boston this year, which was the largest and most successful session ever held. Hence, notwithstanding the conflict in the far East with all its sanguinary horrors, it may with truth be said, that the world has moved on unusually rapidly during the past twelve months toward the reign of peace, being aided therein, be it said to their credit, by the titled monarchs of Great Britain and Italy, as well as by the democracies of France and the United States.

The Binding of the Oceans

In its ultimate effect upon the future commercial and, to a considerable extent, the naval and political history of the world no great national engineering undertaking of the year compares in importance with the final decision of Congress to enter upon construction of a ship canal between the Atlantic and the Pacific in territory ceded by the new republic of Panama, and not long since the property of the United States of Colombia. This canal will profoundly affect the future commercial importance of our own states which border on the Gulf of Mexico and the Pacific, and enlarge our privileges and responsibilities as a military power because of the strategic importance of our control of the canal and adjacent islands. It will also contribute to increase our political influence in Latin-America; it will materially alter great currents of international trade, and compel a readjustment of many European military and commercial policies. In this connection it is pertinent to refer to the bold assertion, as yet unchallenged, of President Roosevelt and other influential leaders of our dominant political party, pointing toward such an interpretation of the Monroe Doctrine hereafter as will commit us to guarding the Latin-American republics to the south of us not only from European aggression but also from doing such acts as might quickly and rightly bring on European intervention. For better, for worse, we have entered on the part of playing the elder brother to the nations south of us.

Ethical Reforms

In the Federal Civil Service there has been exposure of scandals in the Post Office Department, the Interior Department, the Asiatic consular service and swift and throughgoing punishment of those guilty of graft in furnishing postal supplies, and in the sale of lands in the far West; and the end is not yet, especially in the matter of land frauds in Oregon and Washington. Collusion between the Western Union Telegraph Company and poolroom gamblers in New York has been exposed. The attempt of the corporation's officials to belittle the issue raised failed when public opinion held up to personal denunciation men on the board of directors with previous excellent reputations for decency.

A referendum appeal to the voters of Illinois indorsed such amendment of the State Constitution as will enable Chicago to have home rule, and claim the fruits of civic reform within its own borders without further risk of having its high pur-

poses thwarted by iniquity at the state capital. Under the auspices of the new Department of Labor and Commerce investigations have been carried on as to the extent and the methods of operation of several of the great industrial monopolies, which evidence Congress will have at its command as it takes up the new issue of Federal licenses for corporations doing an interstate trade. The elections of Folk in Missouri, Deneen in Illinois and La Follette in Wisconsin testify to the emergence of new and vital issues which the American voter feels have a deep ethical import.

There has been official indorsement of the charge that European nations are in league with transportation companies in dumping the degenerate, criminal and illiterate of their populations on our shores. Multiplication of crimes of violence has been asserted, and is true probably. "Tandem polygamy," due to our diverse and lax marriage and divorce legislation, has become so conspicuously open that most of the Protestant sects have drawn together as never before to agree if possible on a standard of conduct for the clergy in marrying or refusing to marry the divorced. Revelations as to the piratical ethics of many of the most distinguished financiers and captains of industry of this country have toppled over many a fortune born of wind and water, and have impaired the confidence of the American public in the integrity of a very considerable number of the financiers of speculative centers especially like New York.

Educational Problems and Reforms

The unification of the educational system of New York State; the creation of practically a new code of state law governing Ohio's educational system; the report of the English (Mosely) commission of educational experts on our educational methods and results; the matriculation of students from all our states and territories at venerable Oxford University, England, on fellowships established by the late Cecil Rhodes; Columbia University's one hundred and fiftieth anniversary celebrations; and Dartmouth College's welcome to the Earl of Dartmouth, a descendant of its distinguished English aristocratic eighteenth-century patron—these have been the most notable events of the year in this country in the realm of educational administration.

More than ever before privately endowed institutions dependent on donations from individuals for enrichment have felt the disparity between their income and the insistent demands for increase of equipment and teaching force. Some of the oldest and largest of the Eastern universities are having recurrent deficits, and small gains in students; and they watch with covetous eyes the State-created and State-endowed institutions of the Interior and West. It is because of such a condition of affairs that plans for combination of educational institutions, the abolition of competition that cannot be justified, and the unification of school, college and university gain favor.

Increasing Recognition of the Beautiful

To the student of contemporary American life, as he contrasts it with that of

former generations, no phenomenon today is more striking or more significant possibly, than the increase of intelligent appreciation and loyal devotion to the beautiful, both in nature and in art. There is a progressively insistent note which is humanistic. Such an amalgamation of societies and individuals as the last year witnessed of individuals and institutions interested in civic betterment and adornment, out of which the American Civic Association was born; Chicago's completion of a splendid temple of music, and ample endowment of the Thomas Orchestra; the rendering of Parsifal in English at popular prices; the notable exhibit of Whistler's work in Boston; the rendering of Sophocles' Ajax by Greeks resident in Chicago and New York and by the students of the University of California, of the old Indian play *Sakontala* at Smith College, of the old Morality plays and Shakespeare's comedies by the Ben Greet Company at our colleges and academic centers, and the production of T. B. Aldrich's new drama, *Judith of Bethulia*—these are events which tell of the ever-growing interest of Americans in the best that music and the pictorial and dramatic arts have to afford. While the educational value of such a display of architectural splendor as the Louisiana Purchase Fair at St. Louis furnished, is beyond calculation. Nor should the apparent determination of the city of Springfield, Mass., to remake itself along its Connecticut River front, in harmony with the best advice of landscape architects and artists, be omitted from such a survey of the year.

Relations of Capital and Labor

Nowhere has the distinctively labor movement had a greater measure of power—though temporary—than in Australia, where, for a time, the Federal ministry had as its head a responsible leader of the Labor party of the Federation. Responsibility soon taught him and his colleagues that to establish new conditions was more difficult than to attack old ones; and coalition of the older political parties soon ended the Labor party's power. How long this coalition will last is problematical. It is typical of similar compacts in Europe where Roman Catholics and Protestants, Republicans and Royalists, have combined to defeat socialism, or if not to defeat it to curb its aggressive power.

In this country two great contests have been waged, one in Colorado where by stern use of military power the Executive authority of the state has for a time put an end to the violence of the members of the Western Federation of Miners. Public opinion is by no means agreed as to the legality or policy of the course followed by the state; and we suspect that so long as there is any sense of injustice having been done, the issue may arise anew in an aggravated form. The strike in the packing houses and allied industries of Chicago failed for lack of public sympathy with the strikers, who disregarded the advice of the best labor leaders of the country.

The year has witnessed a decided increase of employers' organizations prepared to fight trades-unionism with its own weapons; and a marked reaction

against united labor because of the excesses of its adherents. The issue of the "open shop" has been discussed as never before, with the President of the nation stoutly arrayed against "the closed shop" in government business, and champions of the older individualism like President Eliot of Harvard arising to debate face to face with labor leaders the vital issue involved. The year may be said to have been notable for assertion by the public of the limitations of the right of combination by labor, just as it has been equally notable for judicial decrees—as in the Northern Securities Case—and executive acts which have taught capital the limitations of the principle of corporation amalgamation.

The World of Religion

As one surveys the world of religious belief and ritual one naturally turns to the ancient faiths that preceded Christianity. The significant fact in connection with them is that they too, like Christianity, are in a stage of unrest, of dissatisfaction with institutional forms, and are convinced of the inadequacy of the older forms of statement. Throughout Asia, in India, Japan, China, Persia, reform is the watchword with an ever increasing minority of intelligent Buddhists, Brahmins and Zoroastrians. The coming of Christianity has forced a reformation movement in all of the great ethnic faiths, that is leading them to make aggressive missionary efforts in their own behalf, to expressions of greater regard for the welfare of the masses, to hearty identification with the patriotism of the hour in all its phases—as in the Japan of today.

Judaism is rent in twain between those who believe in Zionism and sadly mourn the death of Herzl, its great prophet, and those who deplore his death but reject the scheme to reassert Jewish nationalism. It also has to face the fact that with the decline of the anti-Semitic spirit, with the freedom of thought and speech which the Jew enjoys, in the English-speaking lands he settles in, a process of disintegration of faith is going on among the younger Jews, which is startling and ominous if in his reaction from the old faith the modern Jew does not find a new one. The pity of it all is, that while this problem meets the Jew, his spiritual leaders are fighting over the truth or untruth of the Higher Criticism of the Old Testament, and are permitting Germanic and Slavic distinctions and jealousies among them to create animosities that blunt the religious emotions, and contribute to racial inferiority.

The Orthodox Greek Church, through its higher officials, has opposed the uprising of the Russian middle class against autocracy; and has stood complacently by while the ancient Armenian Church in Russian provinces has been spoiled.

The Roman Catholic Church the world over has been taking the measure of the new pope, adjusting itself as rapidly as possible to his revolutionary decree setting up the Gregorian music as the standard for the Church, and watching the outcome of his tilt with France, where the Roman Church hereafter is to be as in England and the United States, a self-supporting institution. In this country the outstanding events have been the

trials and troubles of the university at Washington, and the closer and more satisfactory relations between the Church and officials of State in Washington and in the Philippines since President Roosevelt's advent to power, which satisfaction of Catholics registered itself in practical ways at the last national election.

The Protestant Free churches of Great Britain have gone on their way, in the main harmoniously, so far as internal administration goes, but none the less militant in their opposition to the laws and administrative rulings which make education among them still too much a matter of ecclesiastical control and exploitation. The Passive Resistance movement in England has not abated; Wales has practically defied the British Ministry to execute the Education Act; and both Scotch Presbyterianism and English Nonconformity have been deeply stirred by the decision of the House of Lords handing over to the "Wee" Free Church of Scotland the property of the United Free Church, on the ground that the latter has forfeited the same by its modifications of the creed of the original donors of some of the property. It is clearly seen that this raises an issue of the power of the "dead hand" over subsequent generations, and puts in the hand of a recalcitrant, ultra conservative minority a power that can wreck all progressive life of the Church.

The Church of England has seen the appointment of a royal commission to investigate the extent of ritualistic practices within it, which it is claimed are Roman and not Protestant; it has been disturbed by the radical preaching and writings of men like Mr. Beeby and Canon Hensley Henson, touching the miraculous; and it has faced the issue of treating the Athanasian creed as the American Protestant Episcopal Church long since did.

The Protestant Episcopal Church in this country has had a more rapid growth in membership than in any previous year; it has elected and set apart an unusually large number of bishops for dioceses at home and on the mission field; it has created a judicial tribunal of an appellate order which will establish justice more perfectly; it has voted decisively against changing its name in such a way as to lessen its Protestant character; it has voted to affiliate with churches without imposing the use of the Prayer-Book; and after a long debate in its quadrennial General Convention over the issue of the remarriage of divorced persons by clergy of the Church, it has decided to practically retain its present rule, which permits the remarriage of the innocent party.

The Wesleyans of England, of many sects, have taken some of the first steps toward such reunion as long ago was perfected in Canada and Australia. In this country more amicable relations exist between the Northern and Southern Methodists than did formerly, unity of action on mission fields and in educational work abroad having been agreed upon, and a joint hymnal being under way. The board of bishops of the Northern Church has been altered in its personnel, elderly men incapable of the work of supervision and travel having given way to younger men. Important consolidations of denominational agencies

have either been accomplished or ordered reported upon at the next General Conference. Great emphasis is being put upon the foreign missionary and home missionary work. Progressive thought and freedom of utterance have been sanctioned by the verdict of acquittal of the New York East Conference in the case of heresy charges brought against Prof. Borden P. Bowne of Boston University.

Movements for greater unity of action among Presbyterians are under way, a federal council of all the Presbyterian denominations in the United States and Canada having been perfected recently. Relations are better now than formerly between the Presbyterian churches North and South, the Northern General Assembly at its last session having withdrawn its aspersions on the Church South. The votes of the General Assemblies of the Cumberland Presbyterian and the Northern Presbyterian Churches favoring union of the two bodies have not been ratified as yet by the Presbyteries, and the outcome is not certain, but union is probable, and on lines that commit the Northern Church to a recognition of racial differences, in the courts of the church in states where Negroes are sufficiently numerous to have congregations. The Presbytery of Nassau's lenient treatment of Rev. S. T. Carter shows a waning of the dogmatic mood even with respect to the Calvinistic system.

In our own denomination the outstanding events have been the renewal of the spirit of evangelism; the successful experiment of having our denominational societies hold a joint meeting; the decision of the National Council in favor of a new and more representative interpretation of the functions of the moderator *ad interim*; the council's appointment of a commission to investigate and report upon the advisability of consolidation of some of our denominational societies; the proposition of the Home Missionary Society's officials and directors to the other societies engaged in our propaganda at home, for a conference looking toward unification of that work; and the council's full recognition on its program and in its business of the modern labor problem.

Free Trade in Knowledge

The congress of scholars from Europe and America held at St. Louis in connection with the Fair, brought to this country more eminent Europeans than have been in the country at any one time before probably. The Peace Congress held in Boston also attracted eminent Europeans, and the Protestant Episcopal General Convention had as guests the Archbishop of Canterbury and the Bishops of Hereford and Ripon. In addition there have been independent travelers and visitors of eminence like John Morley, James Bryce, Prof. William Sanday, Charles Wagner, Richard Strauss, Anatole Leroy Beaulieu and Prince Fushimi. So that when one adds to those whose names have been mentioned those of Harnack, Brunetiere, Sir William Ramsay and the scores of other great men who were at the St. Louis Congress one realizes that the year has been unprecedented in this respect. These men have visited our institutions of learning, spoken to our stu-

dents, come in touch with our scholars, and vivified our educational life by their inspiring presence; they have made the acquaintance, many of them, of our President and his advisers; they have come to know our leaders in the ecclesiastical, educational and business world. Consequently, it is safe to say that Europe today has more intelligent appreciation of us than she ever has had; and we in turn have been broadened, as is inevitable when large men are seen and heard.

The Year's Literature

In literature the most remarkable book of the year, judged by its influence upon thought, has been *Religions of Authority* by August Sabatier. Its incisive studies of the development of a scholastic Catholicism and Protestantism, and its plea for a true religion of the Spirit, form an important contribution toward the task of reconstruction in theology which is so pressing. The most needed and most difficult volume of Lord Acton's projected *Cambridge Modern History*, covering the Reformation, has appeared. By its working together of Catholic and Protestant scholars it has justified all hopes and is by all odds the best general account of that time available. Biography reaches its high point of interest in the *Autobiography of Herbert Spencer*, an attempt at cool, scientific self-study, unequaled in history and of the highest interest as a psychological document as well as for its record of an influential life. The biographies of Governor Andrew by Henry Greenleaf Pierson, and the *Letters of John Ruskin* to Prof. Charles Eliot Norton are of high interest in this field. In poetry Stephen Phillips's dramatic poem, *The Sin of David*, stands out with distinction. A *magnum opus* in a new field must be credited to American scholarship after a study of the wealth of material, not always co-ordinated, in the ponderous book on *Adolescence* by G. Stanley Hall; while for effective exposure of injustice in high places and polemics of a moving, illuminating kind it is a toss up between Tolstoi's letter to the *London Times* on the Japanese-Russian War and Miss Tarbell's *History of the Standard Oil Company*.

The Eminent Dead

When the list of the eminent dead of the year is scanned no figure like that of Gladstone or Bismarck among statesmen is noted. Of those who have died, Paul Kruger, formerly leader of the Dutch of South Africa on the field of battle, in councils of state and in negotiations with England's most astute statesmen, probably affected history to a greater degree than any other man. Sir Vernon Harcourt was an able debater and a superior minister of finance. George Frisbie Hoar splendidly incarnated the idealism of New England in Congress for nearly fifty years, and voiced his conscientious convictions in orations and debates, reports of which will endure as models of eloquence and style.

English literary circles have lost a critic of worth in Sir Leslie Stephen, and the death of Maurus Jókai removes a versatile man of letters on the Continent, while with the passing of Lafcadio Hearn, a literary Bohemian departs whose gifts as a stylist were rare, but whose opinions

were too subjective to have permanent or universal worth. Von Holst, the German-American historian, died unreconciled to the new national policies of his adopted land, but with his name permanently identified with interpretation of the history of a past great national reform in which his heart and mind were wholly enlisted.

In the realm of art the hand of death has done its most ruthless work. Gérôme, Verestchagin, G. F. Watts, Prinsep and von Lenbach—among artists, Bartholdi, the sculptor, Dvorák, the Slavic composer of music, and Madame Januschék and Mrs. Gilbert, the actresses—these are names that will endure.

The only religious leader with a conspicuously large following who has passed

away was Theodore Herzl, the prophet of Zionism, around whom clustered the hopes of many of Europe's Jews, who was an orator and a popular leader with a constructive message that made thousands willing to follow him on a new Hebrew exodus. English Nonconformity misses Mackennal, the quiet but effective ecclesiastical statesman. American Protestant Episcopalians have lost Bishops Dudley and Huntington, Donald, the outspoken rector of Trinity Church, Boston, and Professor Shields, the persistent advocate of church unity on terms of the Lambeth quadrilateral. Methodism in this country mourns Prof. S. F. Upham, the trainer of many men in the art of preaching. American Baptists have heard from Dr. Lorimer the last of his forceful,

dramatic sermons; and American Catholics no longer enroll Father Deshon, superior general of the Paulist fathers, and Archbishop Elder of Cincinnati, a great administrator and godly man; while the Roman Church at large deplores the death of Cardinal Mocenni and Monsignor Guidi, apostolic delegate to the Philippines.

Our own death roll is shorter this year than it has been some other years, but we have to chronicle the going of Herrick, a master of the homiletical art; Egbert Smyth, a thorough scholar, a rewarding teacher of church history and a revered counselor and friend; S. Ives Curtiss, a progressive and acquisitive Oriental scholar; and J. E. Rankin, the educator and hymn-writer.

Event and Comment

SECRETARY OF STATE HAY, in a second note to the Powers announcing the generally favorable reply to the suggestion of President Roosevelt that a second conference be called at The Hague, makes it clear that "pending a definite agreement for meeting when circumstances shall permit, it seems desirable that a comparison of views should be had among the participants as to the scope and matter of subjects to be brought before the second conference." Our Government at the present state of the project is indisposed to formulate a program, but of course will gladly compare schemes with the Powers while events make clear the time of meeting; and inasmuch as representatives of the signatories of the Acts of 1899 now are stationed at The Hague, it suggests that further and necessary interchange of views be effected through the International Bureau at The Hague. Thus do we take another step confirming the moral and legal authority of The Hague Tribunal.

TWO PUBLIC documents issued during the past week will make history. One, the report of the Interstate Commerce Commission, reveals its impotency in the face of corporation defiance of law, under present limitations of the authority of the commission as interpreted by the courts. The second is the first report to Congress of the Commissioner of Corporations, a bureau of the new national Department of Labor and Commerce. In the first place a personal word is in order, namely, expression of our gratification that the name of Garfield is to be so intimately associated with a coming far-reaching reform in the social order. The report reveals the mental power of the elder Garfield, and a resoluteness and moral courage which he sometimes lacked. The report is thoroughgoing, based on evidence carefully collected showing the breakdown of all past Federal and State attempts to control the inequalities and injustices of administration of the great transportation companies and monopolies of the country where they have fought with each other over business, or where they have given special rebates to shippers or shown favor to certain sections.

THE SOLUTION of the problem, in Mr. Garfield's opinion, is not in Federal ownership or Federal control, save in this wise. He recommends:

- (a) The granting of a Federal franchise or license to engage in interstate commerce.
- (b) The imposition of all necessary requirements as to corporate organization and management as a condition precedent to the grant of such franchise or license.
- (c) The requirement of such reports and returns as may be desired as a condition of the retention of such franchise or license.
- (d) The prohibition of all corporations and corporate agencies from engaging in interstate and foreign commerce without such Federal franchise or license.
- (e) The full protection of the grantees of such franchise or license who obey the laws applicable thereto.
- (f) The right to refuse or withdraw such franchise or license in case of violation of law with appropriate right of judicial appeal to prevent abuse of power by the administrative officer.

THIS report, which is worthy of careful reading in its entirety, and is bound to be a State paper of permanent worth, undoubtedly was in the President's mind when he framed his last message, insisting that Congress must face the problem which it attacks and prescribes for. During the Christmas interim of Congress, legislators will find, we think, that the people are more concerned with this matter than any other now before them. Moreover, it will be found also that citizens are not in a mood to stickle over the issue of Federal or States rights, providing an effective way be found of curbing the power of creatures of the State and teaching them their place. To talk, as the New York Sun does, about this movement for effective Federal control of interstate commerce, as a "burning of the Constitution of the United States," and as foolish as an appeal to Congress would be to "declare and create a limited monarchy and call on the people to choose their first king," betrays the poverty of the argumentative resources of the organs of those who oppose interference with their selfish interests. The most effective way of bringing to pass governmental ownership or control of the railroads of the country will be for the corporations concerned to resist the present movement to govern them. We do

not mean to imply that property has not its rights, or that the Constitution is not still an anchor of conservatism which it is well to have, but the time has come to settle which is greater the creator or the creature, and to read into the Constitution if necessary such powers as the people may need to exercise to put an end to intolerable abuses.

REVELATIONS during the past week in San Francisco have put the police of the city where they must prove their innocence or stand condemned as guilty of collusion with the Chinese gamblers, for their own enrichment and in defiance of law. District Attorney Jerome of New York city is out with a sweeping indictment of the corruption of the police department of New York under the McClellan-McAdoo administration, surpassing, he says, anything known before. In this statement he runs counter to the popular impression. Until Mayor McClellan's recent surrender to the great lighting monopoly of the city, controlled by Standard Oil interests, he had made an excellent record, especially in his control of the police force. The Grand Jury of New York city has brought in a presentment showing that the Liquor Dealers' Association of the state last year raised a fund of \$50,000, which was spent at Albany in corrupting legislators by methods that involved debauchery of the worst kind. The fact is not surprising; public exposure of it is

THE EXCITING cause of animated discussion in the press and religious circles of the country last week was a sermon by Rev. Lyman Abbott, D. D., to Harvard students in which he seemed to some to deny the personality of God, at the same time positively affirming his disbelief in a Great First Cause. The daily newspapers were quick to act upon his prophecy that he would be branded as a heretic and as well to interview many other ministers with regard to the soundness of Dr. Abbott's position. In addition opinion was freely volunteered from many sources and Dr. Abbott was called a pantheist, a rationalist and even

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Federal Control of Interstate Commerce

How the Plan Strikes the Public

Dr. Abbott Causes a Commotion

an atheist. To those familiar with what he has been saying for the last ten years at least, there was nothing surprising in his Cambridge sermon save the sentence, "I no longer believe in a Great First Cause." But the next day brought a supplementary statement from Dr. Abbott which to a large degree eliminated the startling element in his earlier words, and later in the week he gave out to the Associated Press a more extended statement of his general theological position. We reprint on page 1006 the passages to which the most interest attaches. So at the end of the week after a good many words, wise and otherwise, had been spoken by Dr. Abbott's critics, he stood practically in the estimate of the calmer members of the Christian community, where he has always stood, namely, as a pronounced representative of liberal thought, who still believes in the divinity of Christ, the inspiration of the Bible and other fundamental truths of historic Christianity; and who, while he may not be an equally profound thinker and convincing teacher in all the departments of theology which he discusses, nevertheless is not likely to be dislodged from his influential place in the Christian fellowship.

THE WISDOM of Dr. Abbott's utterance is quite another matter. In our judgment he erred, first in putting out so unguarded a statement with reference to a Great First Cause, second in practically challenging the newspapers to pick up his utterance, and third, in choosing Appleton Chapel of Harvard University as the place for precipitating such a public and vehement discussion of a very intricate philosophical question. It is a mistake for any man with Dr. Abbott's influence to make what seems to be a revolutionary statement without sufficiently explaining it at the time, to preclude the need of later modifying statements. Moreover, the intimation at the outset that he would suffer obloquy, carried at least the suggestion of posing as a martyr, or a sensationalist, neither of which rôles is, we think, naturally congenial to Dr. Abbott. Lastly, in our judgment, an audience made up of earnest, impressionable college students offers a preacher today an opportunity for pressing home the vital truth of personal religion which he ought not to put one side in the interest of exploiting his own theology or philosophy. Both on this occasion and before the National Council at Des Moines, by putting to the fore controversial subjects, Dr. Abbott has disappointed some of his friends and warmest admirers and has struck a note not quite in harmony with the deepening tide of religious feeling in different parts of the country. That he will eventually prove himself to be a valuable ally of this interest instead of holding aloof from it and laying emphasis on other matters, we sincerely believe.

TEACHING does not probably on the whole bring larger returns in salaries than preaching. Nor does it have less disadvantages. There are unreasonable parents, ignorant and domineering school boards and capricious

public sentiment; inadequate equipment of schools, uncertain tenure of office, political and social "pulls" to put one teacher into office who may be incompetent and to push out another who is competent and has done faithful service. A suggestive article on this subject by Mr. Arthur Goodrich in *Leslie's Monthly* gives figures not more encouraging to teachers than one in the *World's Work*, from which we recently quoted, was encouraging to ministers. Of eleven men teaching in various grades who were asked if they would choose teaching if they could begin their lives again only one answered in the affirmative. Of last year's graduating class of 283 at Princeton University only twelve were looking forward to teaching as a profession. Successful teachers in secondary schools are less likely to be considered as candidates for desirable positions in colleges than young men who have had no experience but have returned from abroad with a doctor's degree from some foreign university. And yet it is not difficult to find men who love teaching, who exalt their calling, who take just pride in pupils of past years now far more widely known than their teachers, who count their assets as far greater than those of their college classmates with bank accounts many times as great as theirs. After all, success in any calling is measured mainly by motives and standards of service and the extent to which a man reckons his life to consist in his possessions.

THE ARTICLE by Mr. Goodrich is supported by another in the December *Popular Science Monthly*, in which Pro-

A Better Time Coming

fessor Stevenson shows further that the teachers of the country are quite as dissatisfied with their lot as the clergymen are, and consider themselves as much undervalued and underpaid. Recent appeals from the privately endowed and supported hospitals of New York show that their annual deficits are as large and as chronic as most of the city churches. Cheer up, clergymen and church officials! Your lot is not a whit worse than that of leaders and responsible officials in all other idealistic and altruistic movements today. If men are not supporting churches as they used, neither are they supporting hospitals as they did. Society will soon learn that it is over-institutionalized; that it is far easier to create new agencies for doing good than it is to maintain them after they are begun. Laymen after a while will revolt so strongly from materialism and realism and the "things" side of life that they once more will honor and recompense their prophets; and when that time comes, the church will once more be called upon to breed prophets and not servers of tables and administrators of educational and philanthropic agencies, which the state can carry on much better and at the taxpayers' expense.

ONE OF the most alarming aspects of present-day affairs in this country is the passing of our public school system into too many of our cities into the hands of corrupt politicians and corrupting agents of cer-

tain corporations engaged in the manufacture of school books and school furniture. Between them in not a few of our cities they have made merchandise of the minds and souls of our youth, and are fast driving children from the public to private schools. We called attention last week to some of the untoward aspects of the schools of Boston; and now we have to chronicle a welcome revolt against present conditions in Philadelphia, where civic corruption in general is more deeply entrenched probably than in any other American city. Conditions in the schools there have come to such a point that the principals and teachers have petitioned the citizens for the appointment of an educational commission to formulate and recommend a reorganization of the entire school system. The teachers content themselves with pointing out the archaic system of administration of the schools and the clash of authority that exists, and with the pedagogical aspects of the matter; but those who know local conditions understand that back of this faulty system lies the terrorism of a political system which extorts money for appointments to the teaching force, and which makes absolutely honest administration of the educational system impossible because of the trail of "graft" over it all. The *Press*, a Republican organ, admits that

Philadelphia has today the worst system for governing, managing and controlling its schools in existence in any American city. It teems with evils. The worst are not even mentioned in the arraignment, serious as it is made by teachers who know this system in all its ramifications. Under this system good men are dwarfed and bad men given their fullest opportunity.

D. R. DOREMUS SCUDDER has returned to Honolulu, with the other two members of the deputation appointed by the Hawaiian Board of Missions to consult with our National Missionary societies. The population of the islands has so changed that two-thirds are now Japanese, Chinese and Portuguese. Our churches there cannot carry alone the burden of the work that has fallen on them. The Congregational Home Missionary Society and the American Missionary Association were both asked to aid the Hawaiian Board, the former for work in the English language, the latter for Asiatic work. Both responded favorably. The Home Missionary Society voted to give \$3,000 on condition that one-third of the amount should be raised on the islands as a contribution to its treasury. The A. M. A. voted \$9,000 on condition that it should be the only society through which money should be contributed for our mission work in Hawaii. This condition was urged because of opposition among our churches to appeals from two societies for work in the same field. The Home Missionary Society would not consent to this arrangement, and the result is that the coming year the A. M. A. will give \$6,000, while the Home Missionary Society will give \$3,000, provided it gets \$1,000 from Hawaiian churches. The Hawaiian Board will receive from the two societies \$8,000, whereas if it had dealt with the American Missionary Association alone it would have had \$9,000. This arrangement, which

we do not believe is altogether satisfactory to any of the parties concerned, is another illustration of the infelicity of having two benevolent societies maintained by the same constituency of churches undertake the same kind of work in the same field at the same time.

MAN HAS been impotent during the past week to relieve London from a dense fog which has practically put an end to traffic in her streets, trade in her stores and the movement of shipping on the Thames; and all this with consequent vast loss to business and discomfort and danger to pedestrians, merchants, shoppers and shippers. Christmas business has been killed, and the post office in its transmission of mails has been crippled just at the time of its heaviest rush of business. The loss, in terms of money, aggregates millions of pounds. Londoners have had to grin and bear it. In this country, *per contra*, the trouble is not excess but scarcity of moisture. From New England on the East to Ohio on the West there is a drought-stricken territory, which entered upon the winter with little or no water in its streams, springs and wells. The effect upon industry, transportation and urban life in the belt affected is quite as pronounced on agriculturists, whose live stock are waterless. Unless relief comes soon thousands of employees in the mill towns of upper New England, western Pennsylvania and Ohio will be out of work owing to the shutting down of mills which are dependent on water for power. In Pennsylvania railway, mining and manufacturing companies are suffering in an unprecedented way for lack of water for their engines.

THE CALL has gone forth for 200,000 more Russian troops to rally to the colors and go the front, and as these reserves are to come from districts as turbulent and revolutionary as Moscow, where the student and factory employees are in close union against the State, more than usual trouble is expected. Strange tales come from interior Russia as to the compulsion necessary to fill the ranks, whereas from Japan the story is the reverse. There men passionately contend for the chance to enlist, and often commit suicide if passed by or prevented. While making some concessions to public opinion, the czar in various ways has let it be known that he clings to the theory that autocracy is part and parcel of Russia's normal life and future destiny. His heir and successor will learn otherwise, even if he does not. General Nogi's forces at Port Arthur have captured new positions during the past week which render still more insecure and perilous General Stoessel's remnant of defenders. Detailed reports of this struggle from European correspondents on the ground are astounding in their revelations of the physical difficulties overcome by the Japanese, and the brilliancy and audacity of their attack, while the Russian defense has been full of incidents of absolute disregard of life, splendid tenacity of will and full use of such enginery of defense as no fortress ever had before.

PRESSURE from the zemstvos' presidents and members, plus the candid utterances of journalists and publicists throughout the empire, have at last led the czar to issue a ukase, intimating that if the Ministry after investigation approves, he is prepared to make provision hereafter for a juster and more equitable enforcement of existing law, for a wider and more specific range of zemstvos authority over provincial and local government, for equality of all citizens—including the peasantry—before the law, for a scheme of working men's insurance, for guaranteed religious freedom throughout the empire, for security of citizens from arbitrary arrest, save when known to be conspiring against the stability of the State, and for fullest liberty to the press consonant with safety to the State. It will be noted that the czar does not impose this scheme and make it law—he refers it to a Ministry in the main hostile to reform; he makes no response to the zemstvos' officials appeal for a constitutional form of government instead of the present autocracy; and several of these concessions have "a string" to them, to use a pertinent colloquialism. Nevertheless they mark a decided step forward in Russian history, for they decree a degree of soul and mind liberty for the people. Given the right to think and speak as rational men, given the right to hold a democratic, spiritual type of religion and all the changes in government making for democracy may follow in time.

Why Observe a Week of Prayer

God is never absent from his people. What is wanted is not some different presence of God's Spirit, but prepared and fitting channels for the outflow of his influence to the world. For written everywhere upon the history of human experience is the fact that God respects the individuality of men. He will not force himself upon them but draws them to himself by chosen witnesses. Until these witnesses are in harmony with God's desire, the work of the Spirit of God is hindered. For the work of God with men is a copartnership in which the Christian is the only partner visible to men. And the desire of the invisible is inevitably judged by the conduct and desire of the visible partner in the Christian league for the evangelization of the world.

Such occasions, therefore, as the Week of Prayer and the later observances of withdrawal from self-indulgent gayeties in Lent have a double value. They bring home to the Christian his responsibility to Christ for his brother and they are manifestations to the outside world of the value which Christian faith has for its possessors. At least for the moment the partnership for witness bearing becomes real both to Christ's disciples and to the observant world. We turn to God for spiritual power, but we shall be very selfish or very blind if we expect that power to stop short in our own spiritual uplifting.

The Spirit of God works where and how he will, but we have no right to reckon upon any but his normal influence exerted through the disciples of Christ. We are

on exhibition in the world. Men who are considering the claims of Christian faith will ask, and are quite right in asking, what worth it proves to have in our experience. Do Christ's disciples really value faith? Does it result in lightening the load of care and trouble which comes to every man on earth? Does it result in happy days and bright faces and cheerful voices? Is life worth more to the Christian than to the unbeliever? Christianity in its essence is a great self-committal. How should one who ponders it judge whether it is worth his while except by the lives of those who have tried the experiment?

The Week of Prayer, just at hand, will therefore be a preparation for evangelistic energies and successes in so far as it makes us by renewal of our consecration and employment of our powers fit channels for the influence of God's Spirit. It is a barren prayer which says, "Thy kingdom come," with no desire for part in that incoming. It is God's desire—no doubt of that! but is it also ours? And are we ready with the inevitable, though joyful, choice? The true petition must always be: "Lord, here am I; send me." That prayer will be answered in the unconscious influence of our uplifted character and in the opening of our blind eyes to see the opportunities of service which are all about us in our intercourse with men.

Apostles of Disillusion

A charming little maiden of six years was sitting with us at luncheon. During a pause in the conversation of the guests she turned to her mother at the head of the table and asked to be excused, saying that her entire family of children were ill with smallpox and she wished to speak with their nurse. With an anxious look unenlivened even by a suggestion of a smile she slipped down from her chair and disappeared. Men renowned for wisdom and experience have been called into that little lady's nursery to discuss with her the physical and moral condition of its inmates. Some guests invited to breakfast with an eminent English theologian were kept waiting for his appearance for some time past the appointed hour. Then it was discovered that he had been intercepted on his way down stairs and was sitting with the anxious young mother, listening with an interest oblivious to time as she recounted the history and tendencies of each of the dozen or more children who sat stiffly propped up against the wall.

We do not pretend to know all that was going on in that child's mind. She was fond of her playmates, and she certainly knew there was a difference between them and the dolls of her playroom. Yet each of her children carved out of wood or stuffed with sawdust had its own character in her eyes, for each she had a genuine affection and we are sure that her thought for them was an important factor in her mental development. She has a wise and good mother. Her father is an eminent authority in philosophy and theology and his books are widely read. They know what those dolls are made of, and we suspect that their daughter knows also. Yet if a guest of theirs should undertake to teach her that her children were only bits of wood and porcelain and

cotton and silk, and that it was wrong to regard them as thinking beings, we are confident that that guest would not again enjoy the hospitality of that home.

We have no doubt as to the opinion of these parents concerning Santa Claus and those who are waging a crusade against him. This year, as always at the Christmas season, some sincere and earnest souls are stirred with a holy zeal to disillusionize the children by telling them that Santa Claus is a myth and a lie. Now the story of Santa Claus is not a lie. It is a legend rather than a myth, for it is a creation of the imagination with a nucleus of fact. The fact which many children and grown people do not know is that a real Saint Nicholas once lived, and that the hymn, "There's a friend of little children," which so many sing not knowing to whom it refers, was written in praise of him.

The fact which all do know is that on the night before Christmas a messenger comes to the children bringing gifts. The time is appropriate, for it stands in the calendar of history as the anniversary of God's greatest gift to the world. The value of the gifts is greatly enhanced to the child's mind because he invests their coming with mystery. The figure of the saint with his snowy hair and beard and garments of fur, his reindeer and sleigh and his sliding down the chimney are all a myth, and happy are the children who for a brief space see it as real, and whose parents rejoice with them. The time will come soon enough when the fancies will fade away from the facts they adorn. The children will acknowledge to themselves what they know already of the loving hands and hearts that brought the gifts. The facts will the more dominate their wills through life because they first emerged into their consciousness beautified by imagination.

The greatest of gifts Himself comes to us in stature and value according to our vision of His glory. The man whose imaginative faculty is undeveloped can be neither a prophet nor a seer. He is not only unfitted to be a theologian; he cannot be a trustworthy teacher concerning God. "Things which eye saw not and ear heard not" are to him as though they did not exist. He cannot conceive the truth that "the morning stars sang together" when the foundations of the earth were laid.

The power to see the things unseen, which are eternal—to discern them through the clothing which the imagination has woven for them—is divine. The apostles of disillusion are often thieves and robbers.

In Brief

Good-by to 1904 the year:
of the great Rooseveltian victory;
of much talk about the Simple Life, but of no apparent pause in the chase for creature comforts;
of great prosperity and bitter and prolonged labor difficulties;
of splendid work in the mission field at home and abroad;
of musings, questionings, yearnings, hopes in many hearts touching the better day that is to be.

We are glad to be able to promise our readers an article next week from Rev. W. J. Dawson of London, on Normal Evangelism.

Sympathy will go out to Secretary of State Hay because of the destruction by fire at the Westminster School, Simsbury, Ct., of the chapel built by him in memory of his son.

That League of the Golden Pen about which Mr. Byington writes in this number has great possibilities. Why not begin the new year by joining it, or at least by carrying out the underlying suggestion?

And speaking of letters, how long is it since you wrote a real, friendly, appreciative letter to your pastor?

Mississippi's executive and judiciary are to be commended for the rigor with which they are detecting, arresting and convicting white men who as "white cappers" have terrorized Negroes and done lawless deeds throughout the state during recent years.

The *British Weekly* has a comment on a minister just committed to jail for refusing to pay the sectarian education tax which suggests the strange and sad political condition in England. It says, "This will not be Mr. Haynes's first visit to Stafford jail by any means, as he has preached there very often."

The National Woman's Christian Temperance Union at its recent meeting debated earnestly an amendment to require its 50,000 honorary male members to abstain from tobacco, and finally rejected the amendment by a vote of 235 to 38. The union is evidently averse to wholesale reduction of its honorary membership.

A spasm of reform has swept over Providence, R. I., and the police commissioners have ordered an end of Sunday amusements in the theaters or halls of the city. We notice that in Boston, for the first time this winter, some of the leading musicians and musical organizations of the city deliberately advertise Sunday afternoon concerts in one of the best music halls.

The Evangelical Alliance program for the Week of Prayer at the beginning of the year, says *Christian Work*, is an attempt "to adjust an annual period of devotion to astronomical instead of ecclesiastical conditions." The *Interior* criticises the topics as "the work of a man who was too tired to think." Probably more churches than usual will next year fix times and themes of prayer according to their own ecclesiastical conditions.

Our Handbook for 1905 fails to include in its list of benevolent societies that highly esteemed and useful organization known as the Church Building Society. We thought it was in its proper place. So did the officers of the society, who did their part faithfully. But, lo and behold! when the Handbook appeared the omission was at once evident. What can we do now but charge it up to a misunderstanding with the printer, make our *amende honorable* and assure the Congregational public that the Church Building Society is still in good and regular standing in the denomination and doing business efficiently.

A Chicago man, who had had a mad dog but had not been bitten, recently died with symptoms of *rabies*, after having attacked his wife and children. His physician says that the man contracted hydrophobia because he was constantly fearing he would have it. Another man who had by accident been locked in a refrigerator car was dead when it was opened. He had recorded on the floor with a piece of chalk his sufferings as he gradually succumbed to the cold. It was discovered, however, that the refrigerator works were out of order and the temperature had not at any time fallen below fifty degrees. Both of these men died from fright. These were cases of hypnotism without a hypnotizer. When ideas get a grip on a man's mind they control him, whatever their basis in reality. And this is a phenomenon of wide and varied application.

The New Puritanism

The address of Pres. H. C. King of Oberlin College before the Boston Congregational Club, Dec. 23, was one of unusual weight, pertinence and power. It revealed on his part a sense of obligation to his audience and of the largeness of his opportunity. The president of the club, Mr. S. B. Carter, and Hon. George R. Jones, president of the senate of Massachusetts' legislature, also spoke.

President King began by pointing out certain tendencies in our life today which make consideration of the theme *The Need and Elements of the New Puritanism* pertinent. These are: a lack of thought, a shallowness, a fevered rush in our lives today that make for barrenness of soul; a passion for material comfort, a pursuit of material well being; a tendency to lawlessness, displayed by rich and poor, native born and foreign, Southern and Northern men; our lack of moral and spiritual grip.

The Puritans of old were greatest because of the depth of their convictions and their loyalty to conscience. They stood first, for a sense of the reality of God conceived of as Person, and for the nearness and immediateness of the spiritual world; second, for the conviction that they were divinely called and commissioned to do certain things; third, for a sense of duty to obey law; fourth, for the value and significance of human life.

Just so far as the world has moved from the sense of a personal God pessimism has come. We need again among us the sense of a divine vocation or calling, of accountability and responsibility not to an impersonal Power, but to a personal God.

Puritanism it must be admitted had its limitations and these bred reactions which in turn have led to false views of life and duty: first, in reacting from God conceived of as justice to a God conceived of as love, there has come in the minds of many a false sentimentalism or emphasis on love which makes God a good-natured being, these sentimentalists forgetting that sin is even more terrible in the eyes of a loving father as he sees it in his child, than it possibly can be in the eyes of a judge. Second, in reaction from the Puritan intolerance there has come a false tolerance or assumed breadth which ignores the results of human experience, which puts all values on a level, which fails to discriminate in favor of the tried and tested. Third, in the reaction from Puritan asceticism and depreciation of the physical man, there has come to be undue emphasis by sociologists on the place of appetite in shaping character and human history, too much insistence by men in general on the things that minister to the body, too much appeal to men on their lower side and not enough insistence on the fact that man is meant for higher things, and that he is incurably religious. Fourth, in the reaction from the Puritan's depreciation of beauty, we have come to forget that the artist has a higher life which he cannot ignore, that his work in the last analysis must be tested by its spiritual message, and that it is no prudery but only prudence which insists that realism and naturalism in art and literature can be perverted to the detriment of men.

The old Puritanism, with its positives, needs to be supplemented by a New Testament reading of life and duty rather than by the Old Testament conception, which the Puritans followed in the main. We need to realize that men are made for personal relations and genuine fraternal love; that there is a likeness among men and yet an individuality and sacredness of personality which must be respected; that we are made to live in a world with an ever-increasing complex life which cannot be fled from, but must be faced and conquered; and that, while the older conceptions of asceticism and self-sacrifice cannot be restored with authority, nevertheless there is a call today for a subordination of the lower to the higher, and a reaffirmation of the call to heroic living.

Dr. Hillis as an Interpreter of the Older West

His Story of a Pioneer of Ideas and of Realities *

BY REV. F. W. GUNSAULUS, D. D.

When the genius of Newell Dwight Hillis received the story of Johnny Appleseed, especially as it had gathered to itself color and fragrance from the orchards of Ohio, some of which are still bearing fruit, it was certain that a juicy and golden book would be produced in due time. Of that book I am not meaning to write so much as I am of our excellent story-teller as an interpreter of Western atmospheres—those airs which characterize the West of a century ago. John and Dorothy are other names for those higher, sweeter powers which God invested in the sublime opportunity. I had not found a John Burroughs and a Blackmore, mingling the forceful vision of Lorna Doone with the philosophical insight as to nature revealed in the Wake Robin, until I had a near glimpse into the era and scenes which have become ours through *The Quest of John Chapman*.

It is possible that this is not the fault of another writer whose story has grown up like the wild grapevine or Rhode Island greening tree in some other part of the country. It is indeed probable that I have recognized the presence of so much of aroma and primal vitality within Dr. Hillis's story, because I am an Ohio boy, and I have simply relived a little of my life in effect, by rehearsing long silenced conversations which once came to me through the lips of pioneers surviving in my hero-worshipping stage. I had scarcely gone into the book thirty pages, when the hickory fire began to crackle and glow until the old split wooden floor and the coarsely hewn rafters of a dwelling place, which was at once the shrine for a boy's admiration of courage and a memorial of the days which move like pageants in a boy's fancy, took a cherished form to me, and I was sitting there once more, a fascinated student of historical romance, while the dear old man filled his pipe and started in to confuse the curling tobacco smoke with the weird and tender charm of reminiscence.

I must have known twenty men who lived in the afterglow as they once lived in the full beauty of that white star, John Chapman. I think Uncle John Stilley came to Owl Creek in 1802, a little boy, and that Uncle Enoch Kinsell began to speak in the wilds of Ohio concerning the ancient and honorable town of Fredericks, Md., some ten years earlier. He was still commending Maryland at eighty-four. I never shall forget how long the winter had seemed and how tardily spring came on, after I had heard the story of the apple orchard up on Yankee Street. This was the name of a long country road winding over the hills, about four miles to the north of us. It was the primitive trail of many years before, along which Indians passed to and fro from the land

* This appreciation is founded on *The Quest of John Chapman*, by Newell Dwight Hillis (pp. 349. Macmillan Co. \$1.50), a story which handles imaginatively the traditional accounts of Johnny Appleseed, who in early days traversed the forests beyond the Alleghenies and planted apple seeds in the glades. Some of the trees of his planting still survive, and his name is familiar in the records of the Western migration.

of the Iroquois to the land of the Senecas. Several New England pioneers had located along that trail, which became a pathway for Western immigrants; and young romanticists who loved history, as well as hungry lands devoted to the harvest sweet and the spitzenberg, went to the orchard which appeared in spring-time and in autumn much as a cultured New England minister might have appeared among the hardy and vociferous Methodists, or the ardent and pushing Baptists who dominated the region.

Uncle—everybody over eighty years of age was *Uncle* to the boys along Owl Creek—Uncle James Gordon was a Highlander, and had fought with others of the Clan Gordon against the aggression of Napoleon. I wish Dr. Hillis had known him also. I shall never forget how, adding his Scotch disposition to be metaphysical to the good sense of Uncle John Stilley and the tendency to high-bred manners in Uncle Enoch, there emerged from it all a continuously painted portrait, whose beauty and power I never so thoroughly appreciated as when beholding another interpretation of the same character in Dr. Hillis's *Quest of John Chapman*. Dr. Hillis has been too hurried. His portrait, like theirs, lacks mellowness. But they are two portraits: one, my memory of their memories of Johnny Appleseed; the other, a glowing and rich sketch by a genuine limner of character; and they are unquestionably portraits of the same man.

The importance of Dr. Hillis's book lies in something which he evidently did not mean to do, at least with the definiteness and eagerness with which he pursues his obvious aim. He wished to tell a story worth telling. His patriotism is of the sincere and recreative quality. His art is, however, too exquisite to be accounted for in these ways. I do not think he meant to reproduce color and fragrance, gathering up the half tones which move only in vanished forests and survive in the memories of minds clear at eventide. But he had done this, and more. Here are those scents and odors which are communicated out of the past only by genius or by tender associations. The literary artist here is much more than a conscious artificer.

This piece of romance is not manufactured truth, even according to the latest and most lucrative methods of running the factory for the production of historic novels. John and Dorothy and the old soldier act without strain upon us for they are of a creative era. Compared with other recent books which have been ambitiously catalogued under the name of historical novels, *The Quest of John Chapman* has the truthfulness of the portrait, instead of that of the frame. Anachronisms may be pointed out in any work of this sort which affect its mechanical perfection only; there is no doubt of the contemporaneity of events and motives and experiences in this book, for they are as various and unlike, and are yet as much of a unit as the separate

blossoms of any golden pippin apple tree which was once contained in the seed bag of John Chapman.

I can understand why a full-grown Middle Westerner of such sires, who reads this book in such abundant recollection as was poured into me for years, while my boyhood was passing in the region once traveled by Johnny Appleseed's friends going from Marietta on the south to Sandusky on the north, should find himself experiencing mental states similar to those which one has after having spent a little time in Devonshire with the people of Lorna Doone's country. It is unlike that novel, yet *The Quest of John Chapman* has the same kind of fidelity, technical force and power. The sap which flows through the veins of the great apple tree has a significance in the root, and another significance in the ruddy fruit of autumn.

So close has Dr. Hillis kept to nature in its larger development both through apple trees and men, in the era which he has chosen, that I find not a break in the time of the soul's expression of itself as it moves toward the creation of American nationality. This is a very subtle and precious power in the writer of historic romances. The American Republic was in its hour of self-recognition. The Louisiana Purchase would have meant nothing of importance had there not been an intellectual West in the mind and sentiment of the East. Johnny Appleseed was the representative of what the philosopher Lotze has called ideal realism. That is the intellectual percept and concept of the true American.

No one but a truly Western man—a man with intellectual traditions and learning safe in the cabinets of his mental Orient, and with all the windows of his soul open toward the Occident—could have grasped the Yankee in Johnny Appleseed, and made him so surely a pioneer of ideas and realities, planting seeds of purpose and thought while he planted apple seeds in the new realm.

The Home Missionary Fund

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TWO GRATEFUL RECIPIENTS

I have no words to express the great blessings that have come to our hearts through the visits of *The Congregationalist*. We would be afflicted indeed to have this noble paper discontinued. I would gladly pay the entire subscription price, but am not able to do so, and under the circumstances would consider it a very great kindness if you would include us among the number who will receive the paper at the expense of the Home Missionary fund. —, Mich.

I have enjoyed its regular visit week by week, and always look forward to its coming with great expectation. I have had only one Congregational minister within 250 miles during the four years of my residence here. I have sometimes been a whole year and never seen a minister to have a chat with. You will see what your paper means to a man so situated. —, La.

The Closing of the Year

By Charles Allen Dinsmore

The work of the year is done.
The path is trod.
Beside the closed gates
The burden falls,
And in its place a joy.
Have I not seen Thy truth
In vision rapt?
Touched deep the hearts of men;
Searched out their needs;
And felt their sorrow's weight?
Have I not preached the word
Thy Spirit gave?
And to the souls of men
The gracious gift
Of Thy sweet comfort brought?
How weak the instrument
Has proved itself!
How poor the service done
To these, the flock
Thou gavest me to tend!

A willing heart, and yet
All hot, and torn
Against the jagged facts
Of life, craving
The thing Thy will denied.
Beyond the deed have been
The wants of men.
The splendor of the Real,
Thy glorious word,
Have far out-stretched my ken.
I thank Thee for the truth
Mine eyes have seen.
Forgive my foolish tongue
That stam'ring spake:
The heart that sorely chafed.
Forgive the double eye,
Ambition's curse.
Blot out the wasted hours;
And make the fault
Of man to praise Thee still.

The League of the Golden Pen

The Good Which Letters Do

By Rev. E. H. BYINGTON, BEVERLY, MASS.

The inspirer of this league was a traveling man, whose business led him into many countries. He took the first step in this direction one day, when he was in Greece, but more fully illustrated it, some years later, when in Italy during a period of enforced leisure.

He had the co-operation of several acquaintances, who were in the same line of business as himself. They each did some work in this direction, and their efforts, with some other valuable writings, were published together, subsequently, in a book which had a very wide circulation. Of these examples of their work there are twenty-one, and they will ever be the guide and inspiration of the members of the League of the Golden Pen. One contribution has no signature, but thirteen bear the name of Paul, the pioneer of this movement, three of John, two of Peter, and one each of James and Jude, who by reason of their epistles must ever be accounted the patron saints of the League of the Golden Pen.

The object of this league is the writing of letters, not the business, social and personal correspondence sustained for our own advantage, but letters written in the spirit of Christ, to give gladness, comfort, counsel, inspiration to others. When such are written the spirit of the writer transmutes the steel of the pen into gold.

How we long to receive letters, every one of us, from grandfather down to the toddling youngster. My little girl used to have such delight in a letter that she could not bear to have it go out of her hands long enough to be opened and read to her. O, the pleasure of seeing the postman turn toward our door, or having something pop into our box as we wait for the sorting of the mail.

It is the only approach to people that is sure of a welcome. A call may be an interruption; a friendly letter, never. You may not listen to all the sermon, you may skip part of the book or skim the newspaper, but the personal letter you never fail to read to the end, devouring eagerly the criss-crossed and illegible postscripts. It is the cup of cold water, often, to the thirsty soul; and blessed is he who gives it.

Did you ever try letters to children? It would take only twenty-five cents for postage and materials, and an hour or two of time, to write ten short epistles to children you know, and the greater their distance from you, and

the smaller their normal correspondence, the more delightful their experience in receiving them. You can almost hear the cry: "O Mother, I have a letter! Who, do you suppose, wrote it?" Now the glistening eyes, the feet jumping up and down in their excitement, the trembling hands, the expectant face, the requests for repeated readings, the careful keeping, even placing it under the pillow. Did you not in your own childhood ever have a craving, a wish that somebody would write to you? There are few ways in which so little effort and money can give so much pleasure. And a similar surprise and delight would be accomplished if you wrote to some friend of your childhood and early life whom you had not seen for ten, twenty, perhaps thirty or forty years.

Then, there are those "bread and butter" letters about which we joke, but which, alas! we neglect so often. That note of appreciation, after we have enjoyed the hospitality of a home, helps to balance all the labors and sacrifices of the hostess, and gives to the visit a genial glow, like a sunset lingering long in its radiance.

In your thanksgiving letters you may have a wider range if you choose. Write thus, not only to the friend who supplies you with a good dinner, a bright fireside and a comfortable bed, but to any one who has served you well. Have you been enjoying some beautiful music or work of art, some suggestive address, some choice contribution or stirring editorial in a paper? Take down your pen and write a note of thanksgiving. If we thanked our rulers more for their brave acts and criticised them less for their errors, if in writing to them we used the golden pen more often than the porcupine quill, it would be better all around.

Still broader is the privilege in writing letters of praise; to friends, first and most frequently, to the nearest and dearest; but then the whole world is before us. We may need an introduction to speak to people, but we need none to write them letters of praise. Take any morning the daily paper, select some person whose noble or commendable deed or whose wise words are there recorded, and write him an expression of appreciation, whether he be a ruler, a millionaire, a pauper or a criminal, whether in this land or some other. Such a daily letter would make you a fountain of joy and an inspiration, for nothing so uplifts to a higher and holier life, so quick-

ens the desire to repeat a worthy act as some appreciation of it.

Indulge, if you choose, in anonymous letters. It is possible sometimes to write more freely if the name is not to be signed. Often, too, an anonymous letter, written with a golden pen, thrills and sustains more than one whose authorship is known. I have a splendid antidote for depression in an anonymous letter of appreciation written to me by some member of my congregation. Every member of this league ought to write some of these "no name" letters to pastor and other friends; they are sweeter than honey and the honeycomb when written with the golden pen.

And the love letters. How long since you have written a real love letter to your mother, to your father; not simply those about your health with inquiries about theirs, but telling, as best you can, of that love down deep in your heart that does not ordinarily flow to the surface, and your appreciation of all that they have done for you. But you say that you live at home. All the better. Write your love letter, put a stamp on it, mail it, and keep out of sight when it is delivered and read. Then note that new radiance in your mother's eye, and feel in the gentle pressure of her hand and the touch of the good-night kiss an unspeakable gladness.

Husbands and wives, what of you? In former days, those love missives, laden with endearing expressions, were frequent; are there any at all in these days? When you are apart your epistles are all about the children and other common interests. Once in awhile skip these and slip in a real love letter.

I have preached many sermons, had many personal conversations, but nothing in my ministry has borne so large a fruitage as the letters which I have written. Sermons are too impersonal best to reach the mark, but a letter goes straight there. A conversation is soon forgotten, but it is hard to destroy a letter written with the golden pen, and often it is kept long. Answers and excuses that seem plausible, when spoken, refute themselves, when put down in black and white, and the appeal unanswered continues to plead. It is not always easy to secure the opportunity for a quiet conversation about things unseen and eternal, but a few earnest words with the pen are always possible. The spoken word has more the beauty and fragrance of the flower, but the written word, often, more the qualities of the seed.

Paul's greatest service to the cause of Christ was with his letters. So would it be with many of you who never tried it. It is time to take your golden pen out of the "napkin," and some of you have two and even five there enfolded. These things should not be. The power of the spoken word, the value of printer's ink have been much emphasized. It is time to realize the influence of the golden pen.

The League of the Golden Pen has no officers, no committees, no by-laws, no dues, only members. You initiate yourself into membership when you write your first letter with the golden pen, and you continue in good and regular standing as long as you write at least one such letter a month. Let the "shut-ins" and the silent and the timid, as well as the active and aggressive join our league.

"Lest we forget," there has been prepared a card of membership in The League of the Golden Pen, with a simple device on the back for recording the number of letters written each month with the golden pen. Any one desiring this reminder to place on desk or with writing material, may send me five cents in stamps to cover postage and printing, and it will be forwarded to him together with a copy of this article in leaflet form and his name will be enrolled with the other members of The League of the Golden Pen.

All literature and art are our brains made visible.—Israel Zangwill.

The Schoolmaster*

By Zephine Humphrey

SYNOPSIS OF CHAPTERS I.-VI.

David Bruce, idealist and lover of nature and humanity, wishes to bring the lives of the dwellers in a certain mountain valley into harmony with the purity and strength of the hills about them. He becomes a member of an interesting household, whose members regard his ambition—and his faith—in varied ways. Chapters III. and IV. deal with the first day of school, wherein David gets an introduction to his scholars, and in a speech combining his own high aspirations with illustrations from the mountains about him, and from the story of King Arthur's Round Table, tries to tell the children what he means to do for them. His plans, reported by the children, win him friends in Nancy Eldridge's home, while Susan Barlow's father scents a grievance and plans to investigate this new story-teller. On the occasion of his visit to the school David, by a happy phrasing, so includes Mr. Barlow in his own comments on the search for the Holy Grail that that good man is unable to free his mind as he had intended. He, however, warns the young schoolmaster that "dreams" aren't wanted in that district.

VII.

She came down the hill so quietly over the short, dry grass, that he did not perceive her at first. She had discovered him long ago, when he was a mere dark, featureless line beneath her, and had concluded presently, in an innocent honesty—for Ruth had had no experience with young men or with herself as affected by them—that she had climbed far enough. Then she had come down slowly, with all indifference, stopping often to look at the view and study the lichens and birds. Finally, for some moments, still a few rods above, she had stood at gaze, with her foot on a stone, and her dark head thrown back, splendid, Diana-like. It was a pity that David had not lifted his eyes to see. When at last she came to the end of her unknown deliberations, and, making up her mind on the subject, whatever it may have been, took the little slope with a run, and stood in front of him, he was greatly startled. Did women drop from heaven, then? For all that he knew of the race, such might be their settled habit.

There was the pause of an instant before he recognized her. That was because, during all the week when he had thought of her, she had figured in his mind as a woman of full maturity. Now, behold, in her short skirt and shirt-waist, with the loose ends of her hair blown about her face, what was she but a girl? In the acquaintance of an older woman David had desecrated a possibility of friendship, but girls he did not understand. They reduced him to silent shyness.

"Good afternoon, Mr. Bruce," said Ruth, with demure commonplaceness enough.

David had pulled off his cap instantly on her appearance, but she caught the slight hesitation in his face, and regarded him somewhat proudly, with a mischievous gleam in the dark inner regions of her eyes.

"Nancy's mother, you know," she explained directly.

Then the mischief got the better of the pride, and she laughed, a clear little burst of laughter, which the forest echoed back.

David was bewildered. He had been so lost in thought that any interruption would have found him dazed, and this special interruption was all new to him in kind.

"Won't you sit down?" he asked politely, making an involuntary formal motion of the hand, as though to place a rock for her.

That was so very stupid! As if he were the doctor or the minister, and she had come to consult him. Worse yet, as if she were calling upon him in his own right capacity.

"No, thank you," she answered coldly. "I am, as you see, on my way back to the valley." And she turned away.

"O, please no!" exclaimed David. His voice was suddenly very earnest, and he looked alarmed.

Ruth paused, hesitated and smiled back over her shoulder.

"I suppose I might call this my favorite place in the world," she remarked irrelevantly, and certainly somewhat sweepingly, as she seated herself on the grass.

It was one thing to sit down casually thus, of her own accord, on her own domain, announcing the fact of possession, and another, quite another, to accept his proffered rock. If not entirely the hostess, she at least became no longer a guest. David himself took the rock. His strong, slight figure was outlined for his new companion against the heaving slope of East Peak across the valley, and his head stood out in fine relief against the sky. He looked large and imposing thus. Ruth had all Mount Mercy for a background. The mountains stood about them both, silent, solemn, vast. Freedom and space enveloped them. Sunlight was on their foreheads. The murmur of the little brook and the chance sounds of the forest came to them across the open. Never did two young people find better circumstances for the forming of a friendship.

"So you are fond of the mountains?" asked David respectfully.

Her remark had done more than establish her independence in her own eyes; it had opened the way for intercourse.

"O certainly, yes," she answered. "I've known them a long time. We've almost been brought up together."

She smiled whimsically at East Peak, a delicious smile that just escaped being meant for David. David turned and followed her glance in its flight across the valley. East Peak, its base being cut off by the near slope of the hill on which they sat, stood very tall and close, a friendly, august presence. It is often noticed how, when two strangers meet, a third person, esteemed by both, sitting silently by, helps to facilitate freedom. It was not, however, of methods of conversation, either free or difficult, that

David was thinking now. His companion's last sentence had turned his thoughts, as almost any remark indeed might have been trusted to do today, back to their serious channel. And, being serious and single-hearted, he spoke.

"It doesn't always follow," he said.

Ruth knew perfectly what he meant. She had not followed Nancy's narrative of the school week for nothing. And she was greatly interested. But reserve with her was as real as it was, casually, unapparent; as real as, in David's case, where it was easily vanquished, it was apparent to all. She did not pursue the subject. She was fearful of intruding. Her reserve did almost always as a mantle for two. David, however, unmindful of the demands of the occasion so far as conventional intercourse went, manifested his entire simplicity of nature by becoming straightway lost in thought. He left the rock and stretched himself on the grass at Ruth's feet (that was a conventional proceeding enough, but unconscious), his chin propped in his hand, his eyes exploring the grass. He seemed to have no intention of saying anything further at all.

It was, take it all in all, a humorous situation. Two young people, meeting almost for the first time, knowing nothing of each other, start out bravely with some dozen words apiece, then suffer an inner change, and sit quiet and unconcerned, given over to the silence which is supposed to be the prerogative of old friendship. Yet perhaps, after all, convention makes a mistake in this matter. Perhaps there is an instructive eloquence in silence which we of the latter days of much speech have forgotten and not yet learned again. The chance nature of their meeting, the largeness of their surroundings, moreover, it may be, the survival of certain primitive elements in them both, worked subtle liberation for David and Ruth. No more than any two mountains were they constrained to talk.

Ruth leaned back against the stump of a tree, and studied her companion, the western sun shining warmly in the masses of his bright hair, and sparkling blue in his eyes. The expression of her face was analytical at first, thoughtful and attentive. After awhile there came a gleam of amusement, and she threw her head back with a quick little silent motion, as if, the circumstances of the case being different, she would have laughed. Then that expression changed, too, not vanishing, but deepening, as amusement can, into a settled gravity, compassionate, sincere. She leaned forward abruptly and clasped her hands about her knees.

"Don't do it," she adjured.

It was very surprising in Ruth. Only the instant before she had been committed to reserve. Moreover, never in her life had she interfered with any one, not even with her own father; what right had she to do so? She blushed hotly, and drew back again as quickly as she had leaned forward.

"I beg your pardon," she said.

* Copyright, 1904, Zephine Humphrey.

David looked up in a silent bewilderment that was funny to see. The processes of his own mind were always orderly and logical. So politely inquiring was the expression in his eyes that Ruth completed his astonishment, instead of helping him out, by reverting suddenly to her former mood of amusement and laughing merrily.

"I beg your pardon," she said then once more; and, checking herself, gave him a straight, friendly look of reassurance.

It was all so very puzzling. David, with his eyes in the grass, considered the matter earnestly. He would like to understand. Ruth, watching him, wondered if he were offended. She did not herself understand how completely she had covered her tracks by her own swift changes of mood. These things are involuntary in women; so that it sometimes seems as if there must be a general feminine force at work in the world, a kind of feminine Providence, whose task it is to save situations and prevent misunderstandings.

David certainly was not offended. He was puzzled, that was all. But Ruth, alarmed at her own impulsiveness, rose from the grass, and seated herself on the rock which David had left. Rocks have a certain advantage over grass in point of formality. No more of this dangerous silence, thought Ruth. It was not fitting to be at once on terms of familiarity with this perfect stranger. It was now her turn, though she did not realize it, to be thrown in bold relief against the sky and the distant mountain, the gracious lines of her young figure crossing the slope of East Peak with a strength and a sweetness equal to her mountain's own, and the tilt of her head filling the sky with animation. David watched her furtively, experiencing a pleasure quite new to him in kind. His heart felt vaguely soothed and cheered, and he even forgot to continue his important meditation.

"You have visited Lincoln once before, I believe, Mr. Bruce," Ruth remarked sedately.

This afternoon's conversation had begun wrong end to in an unaccountable manner. It should now be rescued and sent firmly back, to end in the decorous formality with which it should have opened.

"Yes," replied David brightly, not understanding of course, "that's why I'm here again. That's why I'm"—he paused, "everything," he concluded.

Ruth frowned slightly. She did not want personalities any more.

"I presume you've made some study of our flowers and birds," she continued.

David was once more puzzled. He understood already that this kind of talk was not like his companion, though he gave himself no credit of understanding.

"Yes, no," he answered vaguely. "I like them very much, but I think I've hardly studied them; not as Miss Brewster has, at any rate."

A sudden mirthful light flashed out of the sky, there where Ruth's face was enshrined.

"O! Do you know Miss Brewster?" she cried, and clapped her hands.

It was just no manner of use. The Fates were against Ruth this afternoon. Before David knew what was happening—poor David had, for the matter of that,

long ago ceased to anticipate—the funniest scene was being enacted which ever made youth of twenty-one sit up on the grass on sunny hillside and shout with boyish peals of laughter. Cautiously, slowly, her fingers at her eyes by way of opera-glasses, her face intent and serious with the gravity of her occupation, Ruth tiptoed among the bushes of prairie-weed, peering and waiting. Now and then she drew back suddenly and held her breath with exaggeration. Now and then she darted forward and exclaimed in a rapturous undertone: "Yellow eye-ring! White tail-feathers! Flesh-colored beak!" Again she crouched on the ground, and wrote rapidly in an imaginary note-book which hung at her side. At the last, an inimitable look of chagrin and disappointment crossed her face, and she sharply closed her glasses. "It wasn't a bird at all," she muttered; "only a leaf and a stone." And she resumed her seat on the rock.

Of course David laughed. He was human enough. But after he had wiped the tears from his eyes, and caught his breath, and given one last shout, he looked thoughtful again. This change was wholly unconscious. Let no one think David to be a snob.

"So you don't think that was right?" inquired Ruth.

She was watching him, with her own face growing quiet after its sparkle of fun.

He looked up, flushed, embarrassed. He had not expected that.

"I was wondering," he answered honestly, after a moment.

There was no sort of judgment in his tone, only modest inquiry. Nevertheless, Ruth was nettled.

"After you've laughed and had all the fun!" she exclaimed. "Do you think that's fair?"

"Perhaps not," David acquiesced. He was all in earnest now. "I suppose I should not have laughed."

"O!"

That was indeed too much. Ruth sat up regally straight upon her rock, and moved her hands with a gesture of disdain. "How rude you are!" she was about to say. But a truer understanding of the case came in time to prevent her, and she folded her hands and relapsed into passivity again, all without David's knowledge.

"I think you don't quite understand," she said, in a gentler tone than any she had yet used. "I like Miss Brewster. It wasn't malicious in me. But here in this place, you know, there's so little that ever happens, we have to make fun of the summer-boarders to keep ourselves alive."

That was a new aspect of the case, as well as a new tone in the speaker. David looked up again with sympathetic interest. Ruth caught the response in his eyes, and at once drew back, reserved and on the defensive. She was vastly impatient with herself for her outspokenness. All the instincts and principles of her nature were in favor of reserve. She was known through the community as a young woman of great, sometimes distant, dignity of manner. Poor Ruth had yet to learn the unaccountableness of human nature in general and particularly of one's own human nature—the instincts below instincts—and who shall

award the prize? She had made one honest attempt at conventional propriety, and that had fallen through. Now she had better go. She rose from the rock and stood for a moment in the path, stately in spite of her short skirt and blown hair.

"Good afternoon, Mr. Bruce," she said. "Wait just a moment."

David had risen, too, and stood before her, with his hands thrust in his pockets. His figure had all the lithe straightness of a young tree, with the same droop forward at the head, suggestive of contemplation. The two of them fitted well into the landscape.

"What did you mean when you said awhile ago, 'Don't do it'?" he asked.

Ruth hesitated. Her eyes followed the slope of East Peak slowly down from the summit to the valley, and back again to the summit. She was suddenly fallen thoughtful. It was her father's face that was in her mind. But she shook her head in a moment, and smiled at her companion.

"I hope I didn't mean anything at all," she said.

Blest prerogative of woman! To mean nothing at all by her most serious statements if she so concludes. And for man there is left no choice but to accept the conclusion.

"You will come and see my father?"

There was no coquetry in that. She was thinking not at all of herself any more.

"Thank you," responded David. "I shall be very glad to."

He lifted his cap, and she went away down the hill, still grave and dignified. Before she was out of sight she broke for a few steps into a little run, girlish again and buoyant. Then she took the turn by the bridge, and disappeared around the angle of the wood. David was left alone.

He stretched himself at his length again upon the grass, and let the mountains close in all about him. The presence of Mount Mercy was as a tangible touch upon forehead or arm; one would say an embrace, were not the word too familiar. So that, in truth, he was not alone. He thought that in a few minutes he would begin to wrestle again with his problem. But the afternoon passed, and the early autumn shadows crept out from the foot of the western hills across the valley, and still he lay there dreaming. The strange, bright, darkling, gleaming spirit of the girl, his late companion, lingered still upon the hillside, among the solemn mountains, no inharmonious element, as indeed, how should it be? True human nature and true mountain nature go ever hand in hand. He could not think about her with any sort of definiteness, for she was as complete a mystery as he had ever faced. But it has been noticed that David liked mystery and the state of wonder. Before he knew it, it was milking time, and Cousin Joseph came toiling up the hill in search of the cows.

"O, yes, I like this view," remarked the farmer ironically, pausing to wipe the moisture from his brow. "Every afternoon at about this time I'm very apt to find it's just impossible for me to stay away. Must climb, whether or no. You know the feeling, I suppose. Only I like best to take the view in through my back. It's just a question of time, I can tell you that, till I get the water-

power hitched onto my cows to bring them down."

David laughed and sprang to his feet. "Let me help you," he said.

Then for the next half hour it was a matter with him neither of thought or dreaming. In and out among the crests and hollows of the rolling hillside, along the edge of the forest, beating the low, tangled bushes, he clambered and called and searched. The cows, for all their eminently grown-up demeanor, behaved like willful children, and evaded him skillfully. What it was they thought to gain it would be hard to say. But cows know their own mental processes and maintain themselves perverse. At the end of the half hour, with the last reluctant animal lurching indignantly ahead of him, David came charging triumphantly down the hill.

"I've got them," he exulted.

His hair was blown back from his forehead, his face was flushed and eager, his eyes were shining with boyish pleasure. It was a pity that somebody besides just Cousin Joseph and the cows could not see him.

"Say," said Cousin Joseph genially, "if you'll give up teaching and hire out to me I'll give you your board for nothing."

The afternoon had not been at all what David had planned. And yet he wondered to find, as he made himself ready for tea, that the unsolved problem no longer weighed upon him. When he came down, and tea was not yet ready, he seated himself at the piano and played joyously the second movement of the Moonlight Sonata.

[To be continued.]

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

More Money for Benevolence

This is the cry heard on every side in Chicago. It began last year with the appointment of a business men's committee on behalf of the American Board, Mr. E. H. Pitkin, chairman. The same committee was re-appointed this year, but soon after steps had been taken to render its work for the foreign field more fruitful than ever, the suggestion was made and pushed that the same committee should formulate and put into operation a plan to increase gifts to each one of the objects for which our churches receive offerings. With the consent of those particularly interested in the American Board the plan has been adopted. It will be substantially that followed successfully by First Church for a score of years, and which is in operation in First and Second Churches, Oak Park, as well as in a few other churches in the association. Pledges are asked for at the beginning of the year in a lump sum, which is divided according to the vote of the church among the various objects for which contributions are made, or, if preferred, in the proportion named by the contributor. Contributions are received every Sunday and the aggregate has proved much larger than when a collection is taken in the old way for a single special object. This method will not relieve secretaries from visiting the churches, nor will it interfere with large gifts which some may desire to make to some one cause. The committee is ready to visit on invitation any church which wishes its aid. The plan has been presented to a select company of business men and has received their hearty approval, as it did that of the ministers at their meeting Monday morning.

The Club

The Congregational Club held its 176th meeting Dec 19 at the Auditorium Hotel. It was Forefathers' and Ladies' Night and the attendance was large. Several judges and their wives were guests of the club. Dr. Nehemiah Boynton of Detroit was the orator, and admirably did he maintain his reputation for wit and eloquence. His theme was The Missionary Spirit in the Sons of the Forefathers, and it was handled as it should be in the interest of home missions especially, but without forgetting any of the obligations which press upon the churches. Dr. Hillis has been secured for the meeting in January, and it is expected that he will speak upon some topic connected with the forward evangelical movement.

Demand for Deaconesses

Many churches in Chicago which have employed visitors for years are now seeking trained workers and are finding the supply inadequate to the demand. Practically the supply in this city has been reduced to one woman and for her services at least three churches have been contending. She has finally concluded to go to Union Park and the other churches must look elsewhere. The Christian Institute, a department of the theological seminary, is prepared to receive and train young women who feel called to this service. Places for 100 could probably be found in the Middle West alone were that number ready for work. Ministers and churches are discovering that it is impossible for one pastor to meet all the demands of his parish, and that with a few trained helpers his efficiency can be doubled and even quadrupled.

Convocation Day at the University

The Convocation address Tuesday was delivered by Miss Jane Addams, whose subject was Recent Immigration: a Field Neglected by the Scholar. The degree of LL. D. was conferred upon Prof. Ettore Pais of the University of Naples, "for his brilliant studies in classical antiquities, and especially for the high and original type of critical analysis disclosed in his History of Rome." Gifts amounting to \$305,000 from J. D. Rockefeller were announced, \$60,000 for improving the heating plant and the remainder for deficiency in expenses the current year.

New Honors for a Chicago Boy

Prof. George E. Hale, son of the late William E. Hale so well known in Congregational circles, and now director of the Yerkes Observatory at Williams Bay, Wis., has been appointed director of the new solar observatory on Mt. Wilson near Pasadena, Cal. Toward the establishment of this observatory the Carnegie Institute has made an appropriation of \$150,000. The California observatory has great advantages for solar work over the Wisconsin one, as work can be pursued on an average five days in the week, instead of one as at Williams Bay. Professor Hale is at present

engaged in studying the sun spots, which will gradually diminish till they reach their minimum in eleven years. He is assisted by Mr. G. W. Ritchie, one of the best photographers in the scientific world, and by Messrs. Ferdinand Etterman and Walter S. Adams, instructors to Yerkes Observatory.

Chicago, Dec. 24.

FRANKLIN.

Temperance

Ireland is experiencing a revival of temperance work which recalls the days of Father Mathew. At a temperance meeting in the prison of Dundalk the Presbyterian, Episcopalian and Roman Catholic chaplains, with several local magistrates, took part and a deep impression on the prisoners was evident.

The Boston Transcript quotes a newspaper article which warns the American people that the drink habit is increasing among the classes which do not frequent saloons and that whisky threatens to do for this country what absinthe has done for France. Proof of this is furnished by statements of the amount of advertising in reputable newspapers of liquor to be used in homes. Alongside of this article in the Transcript is an alluring advertisement of a brand of whisky in sealed bottles "whose quality is only equaled by the 'Quality' who drink it." Perhaps some of our best newspapers don't realize how much they are doing to increase the evils of the intemperance which they deplore.

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TASTE for the MOST
DELICATE FLAVOR IN
MEATS WILL BE MISSED
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A Man's Witness to the Revelation of God Through Man*

By Rev. A. E. Dunning

Behold Him now where He comes:
Not the Christ of our subtle creeds,
But the light of our hearts, of our homes,
Of our hopes, our prayers, our needs;

The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of mortal ken.

—Richard Watson Gilder.

"The Word became flesh and dwelt among us, and we beheld his glory." This is the great theme of the fourth Gospel. What did it mean? The Shekinah, the luminous cloud of glory which was the symbol of the presence of Jehovah and abode between the cherubim over the mercy seat in his tabernacle, appeared again, this time in a human form—in Jesus, the Man of Nazareth. The Light that lighteth every man revealed to those who received the Word that that Word dwelt in fullness in Jesus. John was saying what Paul had said, that God had "shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" [2 Cor. 4: 6].

How could this be proved? It was being misunderstood and even denied by some who professed to be disciples of Jesus. One of these, Cerinthus, it is said, had opened in Ephesus a school of the Ebionites, teaching that Jesus was born like all other human beings, that the Christ came down on him in the form of a dove from the Supreme Lord, but afterwards flew away again, leaving Jesus to suffer and die as a human being only. Some of the fathers of the early Church said that John, who lived in Ephesus during his later years, wrote his Gospel at the request of the Ephesian Church to refute these errors. It is plain that he wrote it with the purpose to establish the truth that Jesus is the Christ, the Son of God. He cites as his first witness John the Baptist. His testimony is before us in this lesson. We find its meaning and significance in answers to these three questions:

1. *Who was this witness?* The writer of this Gospel assumes that John the Baptist was well known. The accounts of his wonderful birth in the old age of his parents and of the prophecies concerning him were no doubt current among the Ephesian Christians [Luke 1: 5-25, 57-80]. His wilderness preaching had made a profound impression on the Jews [Luke 3: 1-20]. They all regarded him as a prophet [Mark 11: 9]. Even those Ebionites of Ephesus, who would not accept the testimony of John the Evangelist, would not dispute that of John the Baptist. He is therefore cited first to prove that the Word became flesh in Jesus.

2. *What was the testimony of John the Baptist concerning himself?* [vs. 19-28]. His preaching had been a summons to repentance, and an announcement that a new society—the kingdom of heaven—was about to be formed [Matt. 3: 2]. He had baptized in the Jordan multitudes who confessed their sins [Matt. 3: 5, 6]. But he had not made his baptism a means of admission to the new society. He had proclaimed that this was to be founded by another as much greater than he as the baptism by that other would be greater than his—a baptism in the Holy Spirit and in fire [Matt. 3: 11]. Who was that other? The fourth Gospel tells of an important testimony not found in the other three. A company of representatives of the rulers of the Jewish church, in Jerusalem went down to the Jordan, and there they asked John if the common guess [Luke 3: 15] was true that he was the Messiah. He frankly and unequivocally declared that he was not. The way in which this denial is stated indicates that the temptation came strongly to him to leave it to be assumed that he was the Messiah [v. 20]; and that if he had done so he would have had many more followers. He as positively declared that he was not Elijah [v. 21], though Jesus said afterward that he was [Matt. 11: 14]. Perhaps John made his denial because he was not then fully

aware of the character of his mission. To the question whether he was the unknown prophet foretold by Moses [Deut. 18: 15], he answered, No. Then he told them he was the voice described by one of their great prophets [Isa. 40: 3] calling on men to make ready for one far greater than he, who was soon to appear among them [vs. 27, 28].

3. *What was the testimony of John the Baptist concerning Jesus* [vs. 29-34]? It would appear that John had baptized Jesus [Matt. 3: 13-17] before the deputation from Jerusalem came to him, and that Jesus had already returned from his temptation in the wilderness; for John told them that the Coming One of whom he was speaking was standing among them unrecognized [v. 26]. The next day he saw Jesus again, approaching him; and he proclaimed him as the Lamb of God. The language in which he did this was sublimely impressive in its allusions to the most sacred traditions and experiences of those to whom he was speaking. The lamb slain for the Passover signified to them the deliverance of their nation from the bondage of Egypt and the exaltation of the people of God into a free people, through his power. The lamb offered in daily sacrifice signified the forgiveness of their sins through the mercy of God. The servant of Jehovah, whom prophecy had taught the Jews was to be exalted as their Deliverer, was "as a lamb led to the slaughter." All these meanings were gathered into the testimony of John when he pointed to Jesus, saying, "Behold, the lamb of God."

John declared that this was the Man whose coming he had announced; that he had not recognized his cousin Jesus as that Man whom he had been sent to introduce to men till he saw the Holy Spirit descending on him; that by that sign he knew, what had been revealed to him by God, that Jesus was the Son of God, and that he had come among men to baptize them in the Holy Spirit.

This is the first witness which the writer of the fourth Gospel summons to prove his claim that Jesus is the Christ. Later on he will summon John again to

give further testimony. What John has thus far said takes its place as the beginning of the cumulative evidence that is to be completed by the account of the victory of Jesus over death and his resurrection into the deathless life.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 23

Mrs. C. H. Daniels led the services. Miss Bush of Harpoot and Miss Lamson carried on the thought of the opening words. A letter was read from Mrs. White of Tsuyama, telling of the work of the wife of their native pastor, and one from Miss Case of Osaka, showing how eagerly the Japanese soldiers in hospitals welcome the visits of missionaries and Bible women.

Dr. Annie Young of Jaffna, and recently of Madura, told how one little seed of truth planted in a street meeting of a Junior Endeavor Society has grown to fruitage in the life of a girl of heathen family, now married to a Christian teacher of wide influence.

Madame Tsilka spoke of the wonderful Christmas gift that came to her "and Miss Stone" in their captivity three years ago, baby Elenchie having been born on Christmas Day according to the old calendar, the one still used throughout eastern Europe. When two of the roughest brigands looked in through the partly opened door and saw the babe lying on hay and dried leaves in the glow of the firelight, one said to the other, "The child is like the Christ, and the mother is like Mary."

Analysis of the religious preferences of Radcliffe College students shows that the Congregationalists lead, with Unitarians, Episcopalians, Baptists and Roman Catholics following after in the order named. Forty-one per cent. of the students are daughters of business men, and thirty-one per cent. daughters of professional men.



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*International Sunday School Lesson for Jan. 8. The Witness of John the Baptist to Jesus. Text, John 1: 19-34.

The Home and Its Outlook

The Opening Year

On snowbound hinges January's portals
Swing open, and I fain would straightway
see

On the New Year's untrodden way some token
Of what it bears to me.

But to my waning sight no sign is offered
Of what will be—only gray skies and low—
And boughs that mourn and weary birds
shungered;
Father, may I not know?

Then, answering, into my soul's still chambers
Steal the sweet memories of the Christmas
tide;

Shall I not trust His providence whose
mercies

Over His works abide?

—Charles Francis Saunders.

AN ORIGINAL New Year's resolution made by a young woman of our acquaintance is worthy of wide adoption. Resolved: not to say

The Betrayals of Speech "yep" or "yayer" for yes, and not to begin a sentence

with "Say!" Did you ever notice how many times you preface a remark with *Say!* Watch yourself a little and the people about you. It's a sociable, good-comrade kind of word which calls attention and breaks up formality, but its use soon becomes an unconscious habit and one which is quite as likely to slip out in public as in the family circle. Inelegancies of this sort, spicy exaggerations, slang phrases, ejaculations such as "For mercy's sake!" "That's right!" or "Really!" are more serious than we realize. Among strangers we are judged by tone of voice and by diction perhaps more than anything else, and we can none of us afford to be set down as uncultivated or "common" because of some such unfortunate habit. When we set a watch before our mouths, as Scripture suggests, let us not forget this form of unruliness.

"MARY'S a good daughter, Alfred, I don't want you to think she isn't. But she's foolish. Unmarried women are apt to be foolish," confides

Should Mothers be Chaperoned the pretty old lady in Mrs.

Deland's story in the Christmas *Harper's*, to the good-natured old Captain who had been a girlhood's lover. Mary, plain, conscientious and tactless, adored her dainty mother, and pestered her almost to madness by her care of her. That she ran away and married the big Captain was only the natural result of the too anxious chaperonage of the two by the young women of their respective families. A woman sufficiently mature to have grown-up daughters usually knows what guests she wishes to receive, what food and dress she prefers and can make other simple decisions which dutiful and affectionate children often incline to usurp. Mary and Gussie of Mrs. Deland's story may be exaggerated types, but we all know daughters whose attempted guidance of their parents results in strained relations between parties concerned and amusement to onlookers. The duty of parents to respect the individual-

ity of children is unquestioned, but that the rule is capable of working the other way is sometimes forgotten by omniscient juniors.

The Social Responsibility of the Educated Christian Woman *

BY PRES. MARY E. WOOLLEY, MT. HOLYOKE COLLEGE

If I were to express in one word the relation of the educated woman to social service, I should choose *obligation*, an obligation based on privilege. There is a privileged class in America—better, a class of privilege—but it is founded not on birth, or wealth, or position, but on education, which is only another word for opportunity. The obligation rests especially upon the educated Christian woman of America, for no woman in the world is so favored. Her life, instead of lacking opportunities, is often burdened with them; while the tragedy of many lives is not that they lack material goods, but that they have no chance to make of themselves what they would.

Of the importance of social work there can be no question. Love of country, if nothing else, gives a reason for it. We cannot all be legislated into goodness, but we can be led by warm-hearted, earnest, sincere, human interest. It is fast becoming true that there is no corner of our country where there is not some problem for solution, not only in the crowded cities and factory towns, but even in the country districts of New England. The social question is interwoven with our political life, and whatever may be the view concerning woman's activity in that direction, there can be no question concerning her fitness for social work.

WHERE TO BEGIN

The educated woman may admit the truth of what has been said, but may justly ask, "What can I do?" Every woman can give intelligent interest to the subject, with emphasis on the "intelligent." Dr. Josiah Strong in a recent article, emphasizes the importance of gaining facts, genuine facts, which bear on social and industrial questions, not impressions, nor opinions, nor suppositions, nor facts that have been colored or varnished; and quotes Josh Billings's well-known remark, "It is better not to know so many things, than to know so many things that ain't so."

A practical and accessible way of gaining information on social and industrial questions is by means of the American Institute of Social Service, incorporated in New York two years ago. *Social Service*, the publication of the institute, and the weekly *Commercial Letter* are a revelation to the reader. So many practical suggestions are given that no earnest Christian women, whatever her circumstances, can feel that there is no part for her in this work.

THE COLLEGE GIRL'S DAY

It is natural that the thoughts of those interested in the college girl should turn

*Portion of an address delivered before the Woman's Assembly in connection with the sixtieth anniversary of Maple Street Church, Danvers, Dec. 8, 1904.

to the other girl, enrolled in a vast army numbering thousands and tens of thousands in our land, the so-called "working girl." Last Tuesday the college girl of western Massachusetts awoke to a morning of exquisite beauty, fields, trees, mountains sparkling with snow, under a blue sky with a soft pink in the east, like the delicate tinting of an opal. She awoke to all the ordinary comforts of life—warmth, enough to eat, a cheerful room, attractive clothing, no fear of lack of shelter or food. She was surrounded by friends and congenial acquaintances, and looked forward to a day, busy, perplexing, possibly with some disappointments and discouragements, but, on the other hand, with unlimited opportunity to gain the best thought of all the ages from books, to enter into the secrets of nature, to develop her own powers—in other words, freedom and privilege.

THE WORKING GIRL'S DAY

To what do hundreds and thousands of girls of the same age awaken these winter mornings? Cold, dampness, fog, that chill darkness which takes the very heart out of life; awaking in a cheerless, close or cold little room in a tenement or fourth-rate boarding house; going out after an unappetizing and often insufficient breakfast in clothing that is inadequate for a New England winter—to what? Ten hours in a factory, with its deafening whirr of machinery, its suffocating air, its monotony and weariness, or to a long day in a great department store.

I wonder whether we realize what this holiday season means to many a girl? For us there is perhaps a certain exhilaration in the crowds, the bustle, the general air of festivity. To the girl behind the counter in the crowded shop it means longer hours, constant standing, the impatience and querulousness of customers, the nervous strain of trying to do half a dozen things at once and avoid mistakes—heat and bad air or draughts and cold from the opening doors, so sharp that the customer, in all her out-door wraps, shivers and shrinks. And after that, what? A dreary evening, no opportunity for pleasant diversion, for books of the right sort, for any thing that will relieve the monotony of the day and rest mind and body.

MINISTRIES TO BODY AND MIND

Does a Working Girls' Club really pay? Only the working girl herself can answer that question. Perhaps one of the most important results of the club is the "home feeling" which it gives; the attractiveness and good taste of the rooms, the "rest room," with easy couch and the restfulness which comes from harmony of color and beauty of form, the lunch-rooms, where something dainty and appetizing, as well as *hot*, can be secured,

have a value beyond the power of words to describe.

The testimony of workers in the Social Settlements, Christian Associations and other agencies for social work, show that the majority of the girls, tired as they must be after their busy day, prefer the classes which will teach them something, to an evening devoted to entertainment. Cooking, dressmaking and millinery classes are practical ways of helping, but the ones in literature, history, travel or music are no less useful, since they open a new world.

THE TENEMENT HOUSE AND THE SWEAT SHOP

Surely no phase of social work can make a stronger appeal to the Christian woman than work for other women and one of the most practical phases is the effort for better housing. Until 1879 there was no inspection of houses in the city of New York and the condition of many tenements was indescribable. One famous instance was of a tenement on Ludlow Street, consisting of three rooms, occupied by two adults, four children and fifteen boarders, sleeping on one cot, one lounge, one bed and the floor. It is a travesty to speak of such places as "homes" and their existence is a menace not only to the community, but to the nation.

Closely related to this is the infamy of the sweat-shop of which we women must bear a large share of the responsibility. The desire for a bargain and hence the willingness to buy ready-made clothing at prices which can mean nothing else than starvation rates and unsanitary conditions, have been the stronghold of the sweat-shop and it will never disappear until Christian women determine to buy only the clothing made under good conditions and at fair prices.

THE CALL FOR CHARACTER

Social service in order to be effective, must take into consideration, not only "what to do," but "how to do it." A really earnest desire to be of service may utterly fail of the purpose, because of a lack of tact; condescension, an over-curiosity in the affairs of others, anything which indicates the "Lady Bountiful" spirit, is quickly resented. It is no less true that this work demands both patience and perseverance, for human nature is human nature in all classes of society and the results of efforts toward betterment often fall far short of the anticipation. "All service ranks the same with God" is a saying of which we need to remind ourselves in our work for righteousness. Unity and amity, not disunion and dissension, point the way to success. And finally, the social responsibility of the educated Christian woman, is summed up in the words of the Master when He said, "For unto whomsoever much is given, of him shall be much required."

They talk about a "woman's sphere"
As though it had a limit!
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whispered "yes" or "no,"
There's not a life, a death, a birth,
There's not a feather's weight of worth,
Without a woman in it.

—Kate Field.

For the Children

The Fagot-Gatherer

BY FLORELLA ESTES

Once upon a time there lived an Old Woman in a hut on the edge of a pine forest. The hut was small and old, with a thatched roof, a broken window and a rickety door. The Old Woman was alone and forgotten by the world, and very poor. Her only means of support were the pine fagots which she gathered in the forest. These she carried to town and sold for the little money which bought her coarse bread. She eked out her food with the herbs of the field and gathered her firewood in the forest. But she was very, very old, and weak; her back was bent, and the town was far away; so it often befell that her bread was scanty, and the hearthstone of her miserable little hut was cold. Weighed to earth by the burden of her lonely and loveless lot, by the feebleness of age, and by hunger and cold, no wonder she thought night and day only of her own wretchedness.

One day, at nightfall, when the Old Woman returned from the forest with a load of fagots on her back, she found by the door of her hut a half-starved cat, mewling piteously. She carried the cat into the hut, fed it and gave it a comfortable bed of straw. All the while she was thinking:

"I will feed and shelter this cat because it will be useful to me. It will rid the hut of the rats that overrun it, and besides, it will be company for me."

But when she awoke the next morning, lo! the cat had gone away through the broken window, and it never came back.

"Ungrateful cat!" cried the Old Woman, "I relieved its distress, and it has done nothing for me."

A month after that time, again at nightfall, the Old Woman heard a pitiful whining, and opening the door she beheld a dog, which begged after the manner of its kind, for food and shelter. The dog was a huge mastiff, gaunt and footsore. The Old Woman bade the dog come in, fed him and made him a comfortable bed of straw. All the while she was saying within herself:

"This dog will be useful to me. He will carry the heavy fagots on his back to town, and besides he will be to me a protector and a companion. Therefore will I feed and shelter him."

But when morning came the dog was gone, having pulled open the rickety door with his huge paw. The Old Woman was angry, and said, "I have wasted my scanty food on a thankless beast."

A few weeks later, as she was returning from town, at twilight, she found in the path to her hut a little child. The child had wandered far, and was sobbing bitterly from fright, and weariness, and hunger and cold.

The Old Woman said to herself, "I will take this child to my hut, and feed and shelter him. If his people come for him they will give me a goodly reward. If they do not come, then he will be useful to me. He looks to be a strong and healthy child, and his young and nimble feet will save my old and halting ones many steps. He will gather fagots, and fetch and carry

for me, and, besides, he will keep me company in this lonesome place."

So she led the child into the hut, warmed and fed him, bathed his bruised feet, and shared with him her own poor bed. But in the early morning the child's father came for him, having traced his footprints in the light snow, and took him away. And, being a very poor man, he could give naught but hearty thanks for the child's care and keeping.

Then the Old Woman wept and said: "It is God's will that I should be alone and unassisted always. Hereafter I will ask nothing for myself but that I may bear my lot patiently until my release shall come."

Soon winter fell upon the land, the forest floor was covered with snow, and the fagots were buried beneath it. One evening the Old Woman, sad and hopeless, sat before her little fire. She had only a small piece of bread left, and her supply of fagots, even with great care, would last only into the morrow. The wind howled dismally around the hut, and the snow whirled in through many crevices. At length there came a knocking at the door.

The Old Woman hobbled as fast as she could and threw the door open. There stood, leaning on a staff, and with a pack on his back, a thin, bent, old man, covered with snow and shaking with cold. Before he could speak a word the Old Woman seized his arm and pulled him into the hut, saying, "In the name of our common Father and our common humanity, come in." Then she threw the last of her fagots on the fire, to make a great blaze, and she gave the stranger her last piece of bread, and she climbed into the loft and slept on straw, so that the weary old man might have her own more comfortable bed.

When she arose next morning, she looked through a hole in the thatched roof and beheld her guest of the night departing. The storm had ceased, the sun shone warmly, and the old man walked with a vigorous step, not leaning on the staff in his hand. The Old Woman lifted her tear-filled eyes in prayer:

"I thank Thee, my God, that Thou hast permitted me, so poor and weak and miserable, to give strength and comfort to one of Thy creatures."

With her heart filled with that peace which can come only from unselfish acts of kindness, she descended from the loft. And lo! a great fire blazed on the hearth, a huge pile of firewood stood against the wall, while on the table lay bread and meat and some pieces of silver. Also, a large warm shawl lay across a bench. The Old Woman wept with joy and gratitude. She felt that God had sent her all that she had so much needed, and she sought no other explanation. But the fact was, the old man whom she had sheltered from the storm was a peddler, and he had given from his pack the shawl and the food and from his purse the silver. And seeing her need of firewood, he had risen early and gathered the pile of sticks which stood against the wall.

A few days afterward there came to the hut a strong young peasant, who clasped the Old Woman to his breast and kissed both her withered cheeks, crying:

"Grandmother, I have come to take you to my home, where you shall have every care and comfort as long as you live. When I got back from the war I learned that I had been reported killed in battle. You were gone from the old home, and I believed you dead until I met the peddler whom you sheltered from the storm a few nights ago."

The strong young peasant took the poor Old Woman away from the wretched hut on the edge of the forest to a home of peace and plenty, where she lived a few happy years. Often she gathered her great-grandchildren around her, and taught them, in her simple way, the lesson which she had learned so late—that there is no true happiness, no real good, except in the love which "seeketh not its own."

More Suggestions for the Child's Sunday Reading

In answer to the request of Nov 5 for Sunday reading and songs, I would recommend for songs, Song and Study for God's Little Ones, edited by Bertha Vella, which we use in our own home.

The first book our boy read through alone was First Steps for Little Feet in Gospel Paths, by Charles Foster. It is excellent. For Sunday reading I also like nature stories and books, as Sea-Side and Way Side, by Julia McNair Wright (D. C. Heath, Boston), especially Parts I. and II., as these describe bees, ants and some sea animals. Also First Book of Birds, by Olive Thorne Miller. Seven Little Sisters, and Each and All, by Jane Andrews, are very good, as well as other books about children of foreign lands.

If mothers will obtain Fireside Bible Game, No. 1, each card containing a beautiful illustration from the life of Christ, they will surely be pleased. It costs thirty five cents, published in Cincinnati, but for sale by many dealers in Boston.

I should suggest sending to American Book Co., New York, also Educational Publishing Co., Boston, for catalogues. I select most of the books for our children from some of the various educational publishing companies. They have interesting biographies, child histories, nature stories, stories of inventors, of industries, artists, etc. One book that every child should have is Fifty Famous Stories Retold, by Baldwin, published by American Book Co. Woburn, Mass. C. M. P.

I would suggest the Peep of Day for the religious instruction of a child five years old, or older; a chapter each Sabbath afternoon, supplemented by the questions in the back of the book, and an appropriate verse of Scripture to be committed to memory. If the mother lives in each lesson the child will. This little book is published by the F. H. Revell Co. Be sure to order the third edition, as some of the later editions omit the questions and quotations.

As to songs for such a child, folk-songs and some of the old hymns, being careful to choose those with sweet melodies, are pleasing to the child, and of more lasting value than many of the jig-like and popular songs so prevalent just now. Let the songs be such as will be a pleasure in maturer years as well as in childhood.

Bay Centre, Wn.

E. L. B.

I have noted with interest the question and answers concerning Sabbath reading for children. My experience has proven to me that Bible stories are best in Bible language. Somewhere I have read that Mark Twain had said that only two good books for children had ever been written and one was the Bible.

St. Johnsbury East, Vt.

F. H. F.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

83. CHARADE

We sat up late, the cat and I,
To bid the brave Old Year good-by,
"Old Year," I say with all respect,
For on that point, I recollect,
He claimed regard above his peers,
"I'm older than your common years."

The moon was old, as I must tell;
Too old to rise and say farewell.
This gave the stars enough to do
In lighting the Sylvester TWO.
The year went out as TOTAL tolled,
Insisting, "I am very old."

One clang of bells, and trumpets' din,
The New Year noisily came in.
The cat and I stood up to sing,
"The King is dead; long live the King!"
Was it the dead King made reply,
"He shall not live so long as I?"

M. C. S.

84. NUMERICAL

1-2-3 was apocryphal, yet worshiped in his day.
1-2-3-4 all school boys know; "to hear is to obey."
On 4-5-6 our hopes we fix; behold the coming Man!
Yet coming with less 5-6-7 might seem a better plan.
5-6-7-8, in all his state, perchance but ill may fare
Without 5-6-7-8-9-10 his lofty lot to share.
1-2-3-4-5-6-7-8-9-10 's no "herb of grace;"
A deadly poison truly, yet in medicine finds place.

M. C. S.

85. TERMINATIONS

Place an insect at the end of a Bible name, and make firm; the same at the end of a number, and make occupant; at the end of a foreign article of commerce, and make worth something; at the end of to do wrong, and make wandering.

C. J. K.

86. PROBLEM

Here is a little sum to do:
To five add fifty, and you'll view
A hurdy-gurdy—let me say
I hope on it you will not play.

BRECH NUT.

ANSWERS

77. Tire-less.
78. "Good nature is the worthiest affection of the mind, as love is the noblest passion of it."
79. Perpetual motion.
80. Clever, lever, ever, eve.
81. 1. Lad, ladder. 2. Ham, hammer. 3. Tile, Tyler. 4. Tale, Taylor. 5. Mart, martyr. 6. Docked, doctor. 7. Poe, pour. 8. Gram, grammar. 9. Eye, ire. 10. Pew, pure. 11. Pal, pallor. 12. Some, summer. 13. Flat, flatter. 14. Soot, sutor. 15. Corn, corner.
82. Shamer, shame, sham, sha, 'sh, S.
Recent solutions are acknowledged from: Kent Brooklyn Stiles, Brooklyn, N. Y., to 80, 81; R. C. N., Dover, N. H., 81; Mrs. E. E. Cole, Boston, Mass., 77, 78, 79, 80, 81, 82.

ANOTHER WINNER

Nillor's tangles proved as a whole the toughest lot we have had for a long time, although part of them were quite easily guessed. Nobody has reported a complete list of answers. E. H. Pray, Chelsea, Mass., gave the solutions of 69, 72, 73, 74, 75, 76; Martha Adams, 71, 72, 73, 74, 75, 76; Mrs. E. E. Cole, Boston, Mass., 69, 72, 73, 74, 75, 76.
Mr. Pray did not meet the conditions of the prize offer, as he gave no answer in verse. The word-answers of the other lots are held to be equally good, although not exactly as given by Nillor, but the following verse decides the award in favor of Mrs. Cole:

76. "To KNOW or not to KNOW!
This is an easy one, I trow;
Though when I say I know,
The Echo answers, 'NO!'"

Closet and Altar

THE NEW YEAR

The Kingdom of God is within you.

The Kingdom of God can rule in my heart because it asks something of me as well as gives something to me.—W. Charter Pigott.

The kingdom within is our watchword for the New Year—a kingdom in which are supreme an intelligence and vigorous faith, a vital and joyful experience, an uncompromising ethical ideal, a sturdy and ardent philanthropic impulse and habit of life.—John H. Vincent.

In our inner life there is a universe.—Goethe.

O wondrous world within a world, how beautiful thou art;
What high desire, what holy fire lie glowing at thy heart.
What beauty like the silent stars, hangs ever o'er thy brow:
What youth as old as Paradise, springs deathless in thee now.

The world without is blind to thee, thou world of the within;
Yet through the years thy saints and seers its oracles have been.
Still trust them with thy prophecies; still through them breathe thy breath,
Till Honor blossom from the dust, and Life spring out of death.

—Mary A. Lathbury.

It will always be a stale thing to live if you are only allowed to work the surfaces of your nature and stifle its deeper throbs. The only thing that can preserve freshness for us in ordinary life and in religion is *aliveness* in the soul and fellowship with kindred souls.—T. Rhondda Williams.

Lord Jesus, who hast so graciously promised to be our portion in the next world, prevent us from choosing any other in this.—Horne.

Listen to the leadings of grace, then say and do nothing but what the Holy Spirit shall put in your heart. You will find that you will become tranquil, that your words will be fewer and more effectual and that with less effort you will accomplish more good.—Fenelon.

In all the years of our pilgrimage Thou hast sustained and blessed us, our Father, let the New Year bring us new experiences of Thy favor and a deeper sense of the guidance and companionship of Thy Spirit. As Thou hast given Thyself to us, help and enable us to give ourselves to Thee in joyful faith and obedience. Let our best life be that of Thy presence in our hearts. By the joy of Thy companionship make us strong to overcome and proof against the trials and disappointments of our outward state. Enrich our friendships with the treasures of Thy companionable love. Overcome in us our evil thoughts, our hatreds and our doubts, by the delights of Thy hidden kingdom in our hearts. In cheerful living, child-like confidence and faithful service may the New Year lead through Christlike days to larger blessing. In the name of Christ. Amen.

The Conversation Corner

A HAPPY NEW YEAR to you, Cornerers! Most of you will probably open this paper on New Year's Sunday. You have just been to church and heard an appropriate New Year's sermon. One thing I know your minister did not preach about—we will take it up for our New Year's talk: *Money—getting it, saving it, spending it.*

ABOUT GETTING MONEY

An old man's advice to his son is often quoted: "Get money; get it honestly if you can, *but get it.*" A common idea is, Get as much as you can, and as quickly as you can. Now this is all wrong. If that boy was successful, it was not genuine success. It is not desirable to get very much money, nor to get it quickly. It is never right—it is always wrong—to get money by dishonesty, by unfairness, by telling or acting a lie, or to gain it by means of some other's loss. Gambling, betting, raffling, lotteries of all sorts—even in church fairs, social parties or playing marbles—are therefore wrong; one loses what another gets. The attractive prizes offered to lucky guessers in the daily papers is wrong—if any one ever really gets one, it is paid for by very many poor people who get nothing.

The only fair and square way to get money is to earn it. You do something needful and useful for somebody else, and he pays you for it. That money is honestly yours. To work is honorable. Never be ashamed of work. Begin to practice it now. You nearly all have some time, without encroaching on your school time or play time, which you can use in easy, helpful work for your neighbors or parents—if for the latter, it will be, I suppose, in the place of an "allowance!" So I advise you, first of all, to work and earn something for yourselves. If in the open-air, say at the woodpile or on the farm, it will help your health.

In any case, the voluntary work and the honest pay will make you happy. A pleasant recollection of my boyhood is the gathering of some sort of thorns for Deacon Montague to use in fastening the great bundles of wool which farmers brought to his mill on the river side. (In recent years I have looked up in the "Montague Genealogy" to see what became of the good old deacon.) I received one cent a hundred for the thorns—and it was well earned! Then my father adopted the same tariff as compensation for picking up the mullen stalks in our little hayfield in hay-time. The one cent soon advanced to one dollar, as salary for driving to pasture each cow committed to my care by neighbors for the entire season.

ABOUT SAVING MONEY

You have worked hard for it, so you will not fool it away, as you might do if it cost you nothing. What shall you do with it? Why not *save* some of it? It is worth saving, even though only a small sum—the price of 100 thorns or mullen stalks! I have looked in "Poor Richard's Almanack" (for 1737) for an old Scotch proverb about this: "Every little makes a mickle." That did not sound quite right, and I have just called up on

the telephone a man who knows all about Scotch things, and this is what came a mile or two through the air to my ear: "Mony a little makes a muckle." "Poor Richard" once gave me the same hint in different words. I saw it the other day, where I had written it as a boy of nine, on a little old leather wallet, which to my surprise I found in the Corner Cabinet, when showing it to some boys.

Take care of the cents, and the dollars will take care of themselves. DR. FRANKLIN.

I took the hint and took care of the cents in the old wallet till they were 500, and then took the amount to the nearest savings bank on the last day of the old year—same as today—in the first half of last century. How proud I was as I handed it over the counter with the question, "When will this commence to accumulate interest?" The teller (who is a Boston bank president now) answered sharply: "Begins to draw tomorrow!" That is the secret about it—the "drawing." Every dollar—in those good old times—drew six cents a year; what I deposited afterward with the interest helped me nicely in school and books. I used it all except one deposit of ten

Cornerers' New Year's Talk on Money HOW TO GET IT, SAVE IT, USE IT

dollars, which remained gaining and gaining many years; I think I told you about that when I took out \$80, bought the Century Dictionary with a revolving case, and had enough left to buy an album for Cornerers' pictures.

There is another way of depositing very small sums. Since I began writing on this head, I have been down to the Guild-house to ask about the "Stamps Saving Society of Boston," which has a branch in my town, as doubtless it has in other country towns. The superintendent showed me the folder-card, to which is attached stamps of different colors, according as the children bring in 1, 2, 3, 5, 10, 25 or 50 cents. When they wish their money they bring the cards, and one week later it is paid them. There are several hundred depositors every year, the sums ranging from one cent to ten dollars and more, but when the amount reaches five dollars they are recommended to put it in the savings bank, where it will draw interest. At this season children take it out for presents, at others for clothing. So it keeps their little moneys safe till they need it.

ABOUT SPENDING MONEY

This is a good rule: don't spend it without having something to show for it. Of course you will not let it go for anything positively harmful, as liquors or tobacco. I dislike to see children always buying candy, nuts, gum, soda water—they will have to pay for it with poor teeth and disordered stomachs. Besides, your money is *wasted*—it ought to be in the savings bank or society, *earning more money* for you. Good books, good papers, like the *Youth's Companion* or *St. Nich-*

olas, are useful all the year. A short trolley trip, or other outing in summer, perhaps a bicycle, and surely, by and by, the education which you must have—spend your money for the best things.

Now for a few remarks by Cornerers to whom I wrote about this matter.

Dear Mr. Martin: A year and a half ago I began to earn and save money. At the Savings Bank they let me have a little iron bank, but kept the only key that would open it. Once a month I took it to the bank to have it opened and the money counted. I earned some of the money by selling horse-radish, which we found in the garden. I dug, cleaned and sometimes grated it. In the fall I picked up apples for Mamma, and raked up leaves and burned them for Papa. In the winter I shoveled paths and piled wood in the cellar, and did errands for Mamma any time she wished. I had about five dollars given me at different times, and have now \$26 in the bank. I am saving this for college. I am also saving money for a bicycle. I have earned most of it by going without things.

Randolph, Mass.

WILLIAM S.

Dear Mr. Martin: I am earning a little money doing chores at home. I have worked out once or twice and earned a little. I raised about two bushels of potatoes. I sold some rabbits this year and received about \$1.50 for them. I put two or three dollars a year in the bank. I spend very little for candy and gum. My brother has earned some by trapping this fall.

South Berlin, Mass.

WALTER A.

Dear Mr. Martin: I began to earn money before I was four years old by bringing in wood at a penny for two armfuls. As I grew older and could bring more Mamma paid me a penny for an armful. In the fall I picked up apples for Grandpa, and this fall I husked corn for him after school, nights and Saturdays. Charlie and I take turns feeding the hens a week, but this is for love, not money. I put most of my money in my small bank and twice a year Papa takes it to the big bank in Northampton. When I began earning I took two pennies every Sabbath for the collections. My Christmas and birthday presents I generally make myself, but sometimes buy a ten-cent thing. I pay a dollar a year to help take care of a little orphan girl in Turkey; we chose a girl because we have only boys; our brother Dean is the littlest. I give some to the Fresh Air Fund and Thanksgiving Dinner in Boston. I own shares in the Morning Star and Abbie Child Home in China. I was named for my two grandpas, so they gave me five dollars each, and Papa did, too, so I had a good start; now I have \$68 and \$3 to go in soon. This is for my education. I spend two cents a week for candy [guess that will not hurt his stomach!—D. F.], and in summer buy fish-lines and hooks. I am eight years old.

North Hatfield, Mass.

ALDEN W.

Dear Mr. Martin: Today I am going to write you about my banking. I lend papa say \$10 at six per cent. interest. That is, for every dollar I lend him for a year he will give back to me the dollar and six cents more. For \$10, sixty cents more. Next year I will have so much more to lend him. If you lend money to a bank they will probably give you four cents, instead of six. If you lend money be sure the man is perfectly honest and able to pay and make him give you a note. [Does your papa wish to borrow any more at six per cent.? I will lend him some at that rate, if he is "honest and able to pay."—D. F.]

Andover, Mass.

GAYLORD G.

Three other boys' letters so good I will keep them till later. Alden has told us of a grand way to spend money, which is a fine investment too—"lending to the Lord" is always safe!

Mrs. Martin

The Literature of the Day

Intimate Letters of John Ruskin

The friendship, one side of which these letters of John Ruskin to Prof. Charles Elliot Norton reveal, extended over forty years, in which the writer passed through the great mental and spiritual changes of his life. Professor Norton has preferred to edit and arrange them for himself instead of making them a contributory element in the authorized biography, and the result quite justifies his choice. Mr. Ruskin was as enthusiastically devoted in his friendships as in his art enthusiasms and the letters reveal the working of his thought with a fascinating directness and unreserve. To make the outline of Ruskin's life complete, Professor Norton has supplied brief and happy introductory and connecting links of narrative which put the reader in possession of the facts needed for an intelligent understanding of the text.

With a common delight in all that is highest in art and literature, the contrasts of education, circumstances and opinion in these two friends give these pages of correspondence their liveliness. Ruskin says of himself: "But Frederick (of Prussia) and I had both of us about the worst education that men could get for money, and both had passed through rough times which partly conquered us—being neither of us, certainly not I, made of the best metal, even had we been well brought up." This is more than the common complaint of weaklings against their early training, for Ruskin revered both father and mother. It is a sober judgment upon the home education which left him with a superficial knowledge both of men and books and without a balance for his enthusiasms. The singleness of heart and thought which made him impulsive and changeable in his judgment and so arrogantly dogmatic in his writings was wholly wanting in his conversation, and these letters show that it was offset by a tendency to depression and self depreciation which would have satisfied the most malicious of his enemies.

The most interesting revelation of these letters—brought out more vividly than in the authorized life—is that of the circle of spiritual experience through which Ruskin passed from the traditional evangelical Christianity in which he had been trained, through utter unbelief in God and immortality back to a faith founded upon personal needs and experiences—a faith different, indeed, from that of his youth, but containing the essential elements of a personal Christianity. No more interesting document for the synthetic study of spiritual experience can be found than this pathetic self-revelation, in the intimacy of friendship, by one of the prophets of his time. There was inevitable disillusionment and unhappiness for a soul thus constituted and choosing to be the high priest of a materialistic age in the worship of a vanishing beauty; but it was infinitely deepened by the social enthusiasms and sorrows of sympathy which came to be the overmastering passions of his life.

There are flashes of acute and enlightening criticism in these pages. There is

a delightful and pathetic revelation of one of the most loving and generous souls that ever lived. There is, by self-revelation also, abundant proof of the intellectual limitations of a great prophet—for example, in his entire failure to grasp the meanings of the new life springing up in America, and the war for our Union. Of the part which Professor Norton played in this wonderful friendship as adviser, spur and check, kindly representative of a soberer balance of judgment, and fountain of a wide and exact knowledge always at the service of his friend, we get fewer glimpses than we desire.

[Letters of John Ruskin, to Charles Elliot Norton. 2 vols. pp. 261, 243. Houghton, Mifflin & Co. \$4.00 net.]

THE SUNDAY SCHOOL

Grading the Sunday School, by J. W. Axtell. pp. 121. Cumberland Press, Nashville, Tenn. 50 cents.

This little volume, and one previously published by the same author on the Organized Sunday School, are the simplest, most practical and suggestive treatment we have seen of the perplexing problems of Sunday school administration. The most experienced superintendent will find them helpful. Those taking up the work for the first time will find them almost indispensable.

Sermons on the International S. S. Lessons for 1905, by the Monday Club. pp. 385. Pilgrim Press. \$1.25.

The Monday Club was originally formed in Boston and holds its bi-weekly meetings in that city. Its active membership has usually been limited to about a dozen, but many of its members have gone forth to take positions of responsibility throughout the whole country. Several of them are among the foremost pastors, presidents and professors of colleges and theological seminaries, and this volume, the thirtieth in the series, represents fairly the quality of the preaching in Congregational pulpits of the United States. There are thirty-two contributors, and no member has written more than two sermons.

An Outline of a Bible School Curriculum, by George William Pease. pp. 418. University of Chicago Press. \$1.50.

Suggestive studies of childhood and of children which will instruct many teachers and guide them in their own observation of the development of the child mind. Presents outlines of courses of study for five periods from the kindergarten to the adult, with four or five grades in each period, a plan carefully wrought out, much too elaborate for other than exceptional Sunday schools. The philosophy which defers the presentation of the person and character of Jesus to the child till the fourth or fifth year of his Sunday school life is approved by some teachers as it is by Professor Pease. By others, among whom we would be counted, it is not approved.

Sabbath-School Missions in Wisconsin, by Rev. Joseph Brown. pp. 163. Presb. Board of Pub. & S. S. Work.

Word pictures of actual experience by a pioneer in Sunday school mission work in Wisconsin. The material is put in the form of a chronicle. It gives graphic accounts of exploration and growth and prosperity in one of the most useful forms of Christian activity. It has, by way of illustration, interesting groups, pictures of churches, and a portrait of the author.

SOCIAL STUDIES

A Century of Drink Reform in the United States, by August F. Fehlandt. pp. 410. Eaton & Mains. \$1.50.

The writer fully but without undue detail describes the rise of the temperance movement in this country through its various stages; the complications caused by the Civil War with the turning of government for revenue toward the traffic and the baneful effect that it has had. He describes the various educational and political phases of the reform

since the war, with the causes of the present stage of reaction against prohibition; and while still a firm Prohibitionist he deals with the problem in a discriminating and sensible way, contending that it is useless to expect re-enactment and subsequent enforcement of prohibitory laws until there comes a very much more thoroughly convinced body of electors to enforce those laws, than has yet appeared.

The Education of the Wage-Earners, by Thomas Davidson. pp. 247. Ginn & Co.

The account of an interesting educational movement in New York. Mr. Davidson was a man of noble, self-denying character, with great faith in his fellowman. His experiment looking toward a "bread-winners' college" was remarkably successful, and has developed to considerable proportions. The best part of this book is the series of letters written by Mr. Davidson to his Class in History and Sociology while he was separated from them by illness. As a demonstration of educational possibilities, the book is most suggestive and inspiring.

Our People of Foreign Speech, by Samuel McLaughlin. pp. 105. F. H. Revell Co. 50 cents net.

Hardly more than a reference book, but very valuable to one desiring to know the facts about location, numbers, etc., of our foreign-speaking population. Information is gathered from the United States census and reports of denominational societies and by individual research. A few comments are added on the need and method of religious work among these foreigners. The information was first collected for the benefit of officials of home missionary organizations.

Intoxicants and Opium, by Dr. and Mrs. Wilbur F. Crafts and Misses Mary and Margaret W. Leitch. pp. 288. International Reform Bureau, Washington, D. C. 75 cents.

A new edition of a collection of letters and addresses from many sources on all sorts of temperance topics. The evils of rum selling in Africa, opium in China and India, the canteen in the army; testimony from Alaska, the Philippines and Cuba; efforts, successful and otherwise, at legislation, suggestions for the future and many other matters are grouped together and discussed in Mr. Crafts' well-known vigorous style.

OUTDOOR BOOKS

Nature's Invitation, by Bradford Torrey. pp. 300. Houghton, Mifflin & Co. \$1.10 net.

A true nature lover's experiences in widely different regions—New Hampshire, Florida, Texas and Arizona. There is little that escapes this author's quick ear and observant eye. He knows just what to tell and what to omit and how to mingle facts and philosophy, so that his stories of birds and plants are read with pleasure, not only by fellow-enthusiasts but even by those who never do any bird hunting or botanizing for themselves.

The Country Home, by E. P. Powell. pp. 283. McClure, Phillips & Co.

Mr. Powell is well known as an enthusiastic lover of country life. His aim has been to guide that feeling for the country which has come as a new and refreshing element into American life into practical and practicable channels. He deals with such questions as the selection of a home and its improvement, the plantation of lawns and shrubs, the orchard, and flower and vegetable gardens. Long study of these topics has enabled the author to make a useful and suggestive as well as interesting and handsomely illustrated book.

A Garden with House Attached, by Sarah Warner Brooks. pp. 118. R. G. Badger. \$1.50. The best that can be said about this book is that it takes one out-of-doors with text and pictures. The writer rambles on about her own garden and now and then a bit of information is thrown in, but it does not justify itself by literary charm or by definite advice.

FICTION

Far from the Maddening Girls, by Guy Wetmore Carryl. pp. 186. McClure, Phillips & Co. A delightful and enlivening bit of humor which makes us regret more than ever the

premature close of Mr. Carryl's career. The adventures of this bachelor who attempts to set up for himself an Eve-less Eden are entertaining. The girl who appears as a distracting light on his horizon is drawn with delightful sympathy and humor. The rollicking fun of the pages quite atones for a certain element of caricature in the drawing of the hero.

The Prince Chap, by Edward Peple. pp. 386. G. P. Putnam's Sons. \$1.10 net.
A pleasing love story, the scene of which is in the studios of London. An American sculptor adopts a child of five, and the plot turns upon his experiences in educating her and her influence upon his life and the lives of his friends.

MISCELLANEOUS

Heroes of the Storm, by William D. O'Connor. pp. 281. Houghton, Mifflin & Co. \$1.50.
Graphic stories of the bravery and heroism of members of the Life-Saving Service in their work of rescuing men, women and children from wrecked vessels. Accounts of twenty-five wrecks are given, all of thrilling and absorbing interest, and the reading of them leaves one with new faith in his fellowmen and unbounded admiration for these almost unknown heroes.

Safe Methods, or How to Do Business, by E. T. Roe, LL.B. pp. 480. Hertel, Jenkins & Co.

The author of this manual of business facts and forms was for twenty years United States District Attorney. He has been assisted by specialists, and his book contains information in condensed form in regard to methods of business and a mass of information which will be useful in the conduct of life and the adjustment of personal relations, together with much related information.

The Daily Pathway, by Margaret E. Sangster. pp. 270. Am. Tract Soc. \$1.25.
Familiar talks about every-day life, in the helpful, unaffected style which has endeared this author to a multitude of readers.

"He Whom Thou Lovest Is Sick," by Rosa Pendleton Chiles. Paper. pp. 54. Whitlet & Shepperson, Richmond, Va. 35 cents. For sale by The Pilgrim Press, Boston.

A poem of strength and consolation suggested by Ugo Bassi's Sermon in the Hospital. It is written in blank verse, and will carry its lesson of consolation and courage to the hearts of readers.

The Calendar of Omar Khayyam. L. C. Page & Co. 75 cents.

The illustrations of this calendar are by Blanche McManus. A quatrain and a picture are given to each month. The shape of the book is unusual in its high decorated pages. The pictures are in color, the decorations and calendars in red and green.

Words of Life for 1905, selected and arranged by William Salter. Mauro & Wilson. Burlington, Io. \$1.00.

Quotations from many sources, religious, patriotic and ethical, assigned to each day of the year. The selection is made with discrimination, and fresh material is included from over two hundred authors.

Prosit, a Book of Toasts, compiled by Clotho. pp. 134. Paul Elder & Co., San Francisco. \$1.25 net.

The first eighteen pages are devoted to the praise of wine. No one, indeed, is compelled to use this too convivial material, and those who want a sentiment for social gatherings on patriotic and anniversary occasions, or the like, will find much useful and varied material in the following pages of the collection.

Dr. Abbott's Recent Statements

We print below statements from Dr. Lyman Abbott that have aroused much comment the past week and on which we comment elsewhere editorially.

PART OF THE ORIGINAL SERMON TO THE HARVARD STUDENTS

I wonder if you students in Harvard will understand me when I say that I no longer believe in a Great First Cause. Tomorrow the newspapers will get hold of this and brand me as a heretic. My God is a great and ever-present force, which is manifest in all the activities of man and all the workings of nature.

I believe in a God who is in and through and of everything—not an absentee God, whom we have to reach through a Bible, or a priest or some other outside aid, but a God who is close to us.

Science, literature and history tell us that there is one eternal energy, that the Bible no longer can be accepted as ultimate, that many of its laws were copied from other religions, that the Ten Commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth, and that man is a creature of evolution, not a creation. No thinking man will say there are many energies. The days of polytheism are past. There is only one energy. That energy has always been working. It is an intelligent energy. No scientist can deny it. It was working before Christ's time, even as it is now. Yet God has a personality. We recognize it as we recognize the personality of a Titan or an Angelo. Only God is always working, always creating, whereas their work is done. God stands near us.

DR. ABBOTT'S EXPLANATION A DAY LATER

My present position is not new. It seems strange that marked importance should be attached to my utterance of last night, which is the same I have preached in my sermons and written in my published works for the last fifteen years. I stand now where I have always stood, where all thinking men and women are tending at the present time. It is the irresistible conflict of the old with the new.

All transitions of thought involve friction, laceration and, unfortunately, some strife. In this case it is the old ideas of man's relation to God, with its special revelation and special mediators, contrasted with the broader and more spiritual view in which each soul comes to the fullest sense of its oneness with God. The old idea was that God was over and above the world, related to it as a mechanic to his machine. Today we have come to the more spiritual view of God as the indwelling spirit, who is in and of the entire universe. This permits of no doctrine of mediation. It brings each soul as near to God as any man has ever been or ever will be, whether it be here today, on the isle of Patmos or on Sinai.

A SUBSEQUENT STATEMENT

God is not an unconscious force, but a being who thinks, wills and feels. It is not necessary that God be somewhere rather than everywhere. The conception of the eternal presence is expressed better by the words, "Our Father," than by any other I know. A father dwells in his child, a king sits apart and governs through fear of punishment. It is because he dwells in us that God is our Father. . . . The Bible differs from the sacred books of other religions pre-eminently in its revelations of Christ. No other has anything analogous to this revelation. Jesus Christ is the supreme manifestation of God in human history. God entered into that one life and filled it so completely with himself that that life became the supreme disclosure of the eternal and the infinite in terms of temporal and finite experience, so that as Jesus Christ thought and felt and acted in three short years of his life, we can know that the invisible God is always thinking, feeling and acting.

Two months ago I delivered practically the same sermon to an assembly of Congregational ministers at Des Moines, Io., and there was no such excitement aroused. I am not an atheist. I believe in God and I believe in the divinity of Jesus Christ. I am a member of the Congregational Church.

Certain railroad and industrial interests are planning to direct immigrants coming into New York toward the Southern States. The South has had a good many foreign immigrants, but has not been able to keep them, and will not be till social conditions are changed.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Jan. 1, Sunday. *Fearless Trust*.—Ps. 27: 1-14.

Christianity is self-committal. God desires to be trusted wholly, and in this entire and childlike trust is confidence and joy. It is not passive. God lets us learn by walking, but stands ready to hold us when we fall. At the year's beginning we want love more than resolutions and to venture with God more than to hide from trouble. Who would be a ship laid up in port for fear of the ocean? Men were made for trouble as ships are built for the sea. *Lord, be Thou our Pilot and shape our course by what way thou wilt. Give us cheerful courage and never let us go moping to our trials. Be Thou our light and our salvation, and we shall never doubt our safe arrival at thy chosen port of joy.*

Jan. 2. *The Father of Abram*. Gen. 11: 26-32.

The picture opens on a settled and peopled world. Terah was a migrant who was journeying from the lower valley of the Euphrates toward the west. We are told [Josh. 26: 2] that he and his father were idolaters, as all their people were. The valleys of the Nile and Euphrates were the centers of civilization. In outward culture Abraham and his descendants were kept out of the main current, which always ran toward decadence. We are not to expect completion. "Terah died in Haran." But he is remembered in his children.

Jan. 3. *The Call*.—Gen. 12: 1-9.

How large a part of God's fulfillments lie beyond the horizon of our lives! Abraham lived by faith in order to become the father of the faithful. This is more than a personal election to a selfish delight. All God's elections are to service. "I will bless thee, and make thy name great; and be thou a blessing." To such work and blessing—in our lesser measure, but like in kind—we all are called.

Jan. 4. *A Refuge in Egypt*.—Gen. 12: 10-20.

The fertility of Palestine depends on the early and the latter rains. Remember how King Ahab and his chief steward went searching for a little grass to save the royal horses and mules [1 Kings 18: 5, 6]. But Egypt is the land of the river. The story is far from clear. Sarah must have been seventy years old by this time. But at least it shows that we are not to expect perfection in the heroes of the faith. Pharaoh was a better man than Abram believed. There may be countless like surprises waiting for the uncharitable.

Jan. 5. *Abram and Lot*.—Gen. 13: 1-11.

Note the courtesy of Abram. The nomad life compels divisions. Grass and water will support only one great company of men and beasts. Crowds come with settled life. Sodom and Gomorrah were 1,200 feet below sea level, with a hot climate which had bred hot vices. Lot chose the easy life and ran into its terrible dangers.

Jan. 6. *The Promised Land*.—Gen. 13: 12-18.

We do not know from what height Lot looked down into the valley and Abraham, at God's command, looked over the hills of Palestine. But on the lip of the great Jordan depression there are many places which give such a view. Abram's next move was to the extreme south, to the neighborhood of Hebron, one of the oldest cities of the world. There is an ancient tree at Mamre which is still pointed out as Abraham's oak.

Jan. 7. *In the Midst of War*.—Gen. 14: 1-12.

Most of these names have been recovered from old libraries of the Euphrates valley. We have the code of law under which the people of Abraham's age and country lived, and some light upon their politics. Lot, in becoming a townsman, shares the risks of towns. Abram in his tents escapes.

The Outlook for Congregationalism in Brooklyn

By Rev. S. Parkes Cadman, D. D.

At the request of the editor the following review of our Brooklyn churches and their work is submitted to the larger constituency of congregationalism. The condition of those churches and the general interests of religious life and work in the borough are matters of vital concern, for Brooklyn plays a large part in the affairs of New York city, and the hold of our denomination upon it is a strategic advantage for the moral upbuilding of the metropolis.

THE OLD GUARD

It is needless to record the history of Brooklyn's major preachers and their message to the nation; enough that not only our nation but the English-speaking world has heard that message, and continues to hear it. The successors of Beecher and Storrs, Budington and Behrends, Abbott and McLeod and Meredith face a solemn task. The stewardship of such a heritage of power is realized to the full, and those successors are endeavoring to discharge their trust with fidelity and zeal.

ACHIEVEMENTS OF THE PRESENT LEADERS

Their efforts are not in vain. There has been generous patience with the group of young divines commissioned in recent years, and that patience has been measurably rewarded by growth and prosperity. The differing estimates of intellectual gifts will continue to be made, and contrasts will be drawn between present and former days. But one cardinal fact cannot be gainsaid: Never were ministerial devotion and service more complete and sustained than today.

Dr. Harry P. Dewey's ministry has enriched and dignified the church and community where he is at work. Dr. Newell Dwight Hillis is making Plymouth a center for young people who desire a versatile and accomplished preacher. Both these brethren have peculiar fitness for their surroundings. Dr. A. J. Lyman's "sweetness and light" are familiar to all. He is the genial dean of the clergy, a man whose fraternal spirit and discreet, charitable utterance fulfill the claims of that position. Dr. Kent has done yeoman service at Lewis Avenue; Mr. Herald has successfully linked Congregationalism with the self-respecting citizens of the artisan classes in his locality; Dr. Livingstone Taylor is president of the Brooklyn Congregational Club and a preacher of sympathy and insight. The church at Tompkins Avenue, under Dr. Waters, is receiving large additions, and the members loyally support the vigorous efforts of their pastor. Central has just completed its jubilee year, and reports a general advance of all interests.

Space does not permit the mention of other honored men who hold important charges, some of which are full of promise.

SOME CURRENT HISTORY

Three outstanding events should be recorded: the building of a church in the neighborhood of the Park Slope, the mission held by Dr. Hillis and Mr. Dawson, and the retirement of Dr. Thomas B. McLeod from the pastorate of Clinton Avenue Church.

The first named enterprise is a likely one, located in a congenial neighborhood, and it should be upheld by the stronger churches. Dr. Taylor and his flock have chosen the only possible course for our establishment in this residential section.

The name of Rev. William James Dawson is now a welcome sound East and West, and we all are devoutly thankful for the man and his utterances. Dr. Hillis threw his contagious enthusiasm into the eight days of services, enlisting the valuable help of his church, the advertisement of the local press and the presence of clergymen of various denominations.

Men formed a majority of the audiences, and the closing sessions were devout and profitable. Mr. Dawson is an impressionist in style, a preacher of literary quality and dramatic instinct, whose simplicity is strength. The premier evangelist of Britain, Gipsy Smith, was instrumental in a spiritual quickening of Mr. Dawson and his church; and the story of the awakening is fertile with meaning for self-complacent and decaying Congregational churches. The quiet restraint of Mr. Dawson is due, no doubt, to his wide and cultivated vision, and though at times he seems lacking in abandon, it is a question if any man could be found who would prove more useful at this juncture than this London preacher, whose Methodist training has given him a firm, warm grasp of certitude upon the essentials of the gospel.

Dr. McLeod is leaving our active ranks with the universal love and respect of his brethren and his church—leaving us to realize more fully after a space the weight of a splendid ministry which has benefited us all, a ministry manful and tender, discharged in rectitude toward all and having hidden springs at which the initiated slaked their thirst. For twenty-five years he has walked before the Lord in the sight of his people, serving well his generation. He is at the prime physically, mentally and in wealth of experience; and his friends covet for him a mellow autumn in another field.

OUR STRENGTH AND WEAKNESS

A great congregation is a great fact, and is a generally accepted proof of churchly success. This proof can be obtained, as a rule, by a certain order of preachers—born and not made. But while some Brooklyn congregations have been large and are today larger than ever, there are obstacles in the way of developing their utmost efficiency and a lack of ingenuity and generalship in bringing them to bear upon outsiders to the greatest advantage.

THE ONE-MAN MINISTRY

This goes on as though it were a divine institution. As an invention of Puritanism it does us little credit, and the excessive demands of such a position deliberately sacrifice the higher achievements of the ministry. Pastors and people have no just conception of the division of labor which should be made in a modern city parish, and assistants are sometimes a source of friction instead of a means of service. The Protestant Episcopal Church has attained efficiency. We have blundered on, and the demand for adjustment is imperative. Until adjustment is made, the sinful waste of excellent energy will continue, and, despite our numerical strength, there will be a fatal lack of cohesion, of applied organization and of desirable results.

Plymouth, Central and Tompkins Avenue have each more than 2,000 members upon their church rolls. The first has one assistant, the second one, the third none. In an Episcopal parish of equal standing there would be not less than four, perhaps six.

Proper pastoral oversight is impossible, and sometimes the apparent prosperity is on an artificial basis. Rev. James Brierley refers to churches of this order as plants in a flower-pot, instead of trees rooted in the ground, drawing up into themselves the raw material from human soil and transmuting it by the glorious chemistry of the life divine into the flower and fruitage of godly Christian character.

ANOTHER PROBLEM

The absence of the working classes from the churches most democratic in theory is a problem attracting the anxious thought of Brooklyn ministers, and special efforts are being

made in the Bedford section to get a hearing by means of open-air meetings.

THE PREVAILING MENTAL ATTITUDE

There is a growing impatience with theological disputes and a healthy scorn for a church content to house a clique. The evangelism most acceptable to pulpit and pew indulges in no animadversions and emphasizes the organic ideas of the gospel. It is compatible with advanced views upon Biblical criticism, so long as this criticism is sane, reverent and constructive. It rejoices in the building of the temple of knowledge, and holds that true scientific progress tightens the grip of genuine religion upon the nations. The conflict with doubt can be waged successfully, it seems to us, not by invoking the dogmatic temper, but by studying all the facts with a fine, earnest spirit, by careful induction and a direct disavowal of obscurantism. There is no embargo upon eyesight, and any church worthy of spiritual leadership can win back the scientific mind of the generation. Indeed, it is returning; it will meet us halfway. The worst heresy we know in Brooklyn is to be afraid for the truth.

THE GRAND OBJECTIVE

And last and greatest, the pastors and churches of this stronghold of Congregationalism are earnestly seeking for the life of God in Jesus Christ our Lord, that through the Blessed Son of the Highest this life may reign in us by the Eternal Spirit. This is the grand objective, and it explains our growing unity, our increase of solicitude for the far away and the spiritually desolate, our impatience with foul wrong and unrighteous exaction. A notable plea was made by Mr. Dawson for this consciousness of God's presence in all our activities. The last gathering of the Congregational Club resolved itself into the same demand: the winds of heaven are about to breathe on the slain that they may live again.

Sixty Years in Brooklyn

True to the dignity and simplicity of its historic life, the Church of the Pilgrims celebrated Dec. 18 its sixtieth anniversary in a quiet manner that really emphasized the church's influence. The printed program contained simply the pictures of the church and the two memorial windows—one to Dr. Storrs, the other, of the founders of the church—with hymns, psalms, creed, etc., in full. In the evening The Messiah was rendered by the church quartet, aided by the Mendelssohn Union of Orange, N. J., Mr. Arthur Mees, the church's organist, conducting, and Mr. Frank L. Sealy of the Fifth Avenue Presbyterian Church at the organ. The program also gave a list of the seventy-one founders of the church. Only one, Mrs. Lucy W. Allen, survives, and retains her membership. One other, Mr. Charles H. Parsons, is now a member of Plymouth Church, which with others he helped to establish three years later.

Excepting Broadway Tabernacle, which antedates it by four years, the Church of the Pilgrims is the oldest Congregational church in the metropolis. It is practically the parent of all our churches in Brooklyn Borough. It became so by its splendid and persistent policy of sending out colonies of its best members, with noble self-sacrifice, to seize strategic points, and it is due to this that Brooklyn is one of the three great strongholds of Eastern Congregationalism. The founders of this church met for organization on the 224th anniversary of the landing of the Pilgrims, and having inherited their vigor and faith, immediately planned large things. They engaged

the architect who designed Trinity Church, and had a comfortable building ready for Dr. Storrs, their beloved pastor for fifty-four years. The story of Dr. Storrs's masterful work during over half a century needs no repetition here. His successor, Dr. H. P. Dewey, who came in June, 1900, is greatly loved by his people.

The church, though quite down-town, is attended by many who come long distances. Pilgrim Chapel, not far off, is a busy scene daily, where Dr. Dewey's people do much needed work. The pastor's anniversary sermon on the Mission of the Church, from Eph. 11: 19-22, was notable for beauty of thought and persuasive utterance. One feature of the anniversary has been postponed to Jan. 10, when a parish reception and loan exhibition will be held. Portraits, manuscripts, etc., connected with the early history of the church will be on view.

SYDNEY.

The Preacher as a Prophet

DR. JEFFERSON AT BANGOR SEMINARY

Bangor Seminary was fortunate in securing Dr. Charles E. Jefferson of Broadway Tabernacle, New York, to deliver the Dr. George Shepard lectures on preaching. The five lectures were given Dec. 12-16, on *The Preacher as a Prophet*. Introducing his subject, Dr. Jefferson said that, while a minister is also administrator, priest, shepherd and leader, his position as prophet is most important; for during periods when preaching deteriorates, the world deteriorates, and as preaching grows strong the world grows strong. Yet too little emphasis is laid upon this part of a minister's work.

To be a good preacher a minister must believe wholly, unreservedly, that preaching is a necessity; and he must not allow himself to be discouraged by other people's doubts. He will never be able to see all the results of his work, for he deals in ideas, not in material commodities.

The second lecture was on the physical, mental and spiritual man. Since a successful minister must be sensitive to the troubles and needs of men, since he is in constant companionship with the sick, the bereaved and the broken, since he is a leader in the community always before the public, as well as a student and writer, he is under a continuous strain which can be borne only by a strong body. Dr. Jefferson gave some simple, practical rules of hygiene especially important to students and ministers.

Mentally, a minister must have memory, imagination and reason; and if he is deficient in any one of these qualities he must cultivate it. Above all, he must do his own thinking. A man of "thoughts" compiles his sermons from other men's ideas: "these ideas are much like a string of white beads with a great blue bead every now and then to make an anecdote or an illustration." In contrast, the minister of "thought" takes a single idea and breathes upon it until it trembles and expands like a flower slowly opening and its fragrance fills the room.

Spiritually, a preacher must be sincere. "Some ministers have a certain 'tone' in preaching. Others adopt a certain 'style.' Be yourself. Be natural. Some ministers will take a poor, puny thought, that doesn't amount to anything and rave and thunder over it as though it were a mountain. Now, sometimes, with a big thought there is reason to thunder; but never thunder over a little insignificant thought."

Sermons should be "grown" and not mechanically put together. One reason why so many ministers fail in the ministry is lack of conscientious work. It is shameful for a minister to arise late in the morning, when millions of men have to be at work at seven o'clock and thousands at five. A minister should set apart certain hours in which to study and give his congregation to understand that those hours are his alone; if a

crank interrupts, the minister must consider him sent as a foreordination of God for a test of patience. There is woeful lack of prayer in the ministry; it is neglected because it is hard work. The minister should be familiar with history, science, fiction and the great science of theology. The object of this study is not to parade one's learning, but to increase one's power. A minister must not make his sermon too artistic; it is not an oration, but a simple word of testimony. There is danger of overwork on sermons and lack of work on self. The minister is a spiritual farmer and his soul is the soil which must be developed to grow sermons.

In discussing the form and delivery of a sermon, Dr. Jefferson pleaded for simplicity in thought and action. In this connection, as in others throughout the course, he emphasized the necessity of constant writing to develop a strong, accurate and persuasive style. The words must be rich and beautiful, and must fit the subject as the skin fits the muscle. One must take care not to work certain favorite words threadbare, must beware of falling into a clerical dialect, and must pronounce correctly. Of living speakers, Dr. Jefferson recommended for study the styles of Dr. Lyman Abbott, Dr. George A. Gordon, Dr. Campbell Morgan and President Eliot; of writers, the authors of the Bible, Newman, Ruskin, Carlyle, Rutherford and Tennyson.

Dr. Jefferson strongly advised the employment in seminaries of able professors of elocution, who will free students from awkward habits and unnatural constriction of muscles, and assist them to develop along the lines of their own individuality. He warned against monotony, forced eloquence, declamation and all forms of insincerity and pose, and suggested that the exhaustion felt by many ministers after preaching is often due to faulty use of the voice and breath.

In the last lecture—the Place of Dogma in Preaching—after a careful statement of the reasons why many Christians would banish dogma entirely, Dr. Jefferson spoke on the direct connection between the spiritual deadness of our churches and the decadence of doctrinal preaching. Dogma is the strength and hope of the Protestant Church; without dogma Christianity is inconceivable.

These lectures were evidently the outcome of years of study and experience; and the speaker's mastery of his subject, his keen wit, stimulating suggestions, easy skill in word and tone, and his personal charm, unconsciously illustrated the high standard which he held before the students.

M. A. H.

Biographical

W. H. WILLCOX

William Henry Willcox was born in 1821 within two blocks of Wall Street, then just ceasing to be a residence quarter of New York city. There his early life was spent and there he graduated from New York University in 1843 and from Union Theological Seminary in 1846. The four following years were a period of apprenticeship to his life work filled partly by preaching, but mainly in working over the creed he had been taught into closer agreement with the requirements of his own reasoning powers and spiritual insight.

At the end of that time he began pastoral work with the Union Congregational Church of Kennebunk, Me., and five years later accepted a call to the Bethesda Church in Reading, Mass., where he remained for twenty-two years. Throughout his two pastorates his relations to his churches were peculiarly harmonious. His sermons were cogent and convincing in argument, simple and direct in style and penetrated by a deep sense of the loving kindness of the Heavenly Father and of the filial affection due from his earthly children. His sympathetic nature won the confidence and love of his parishioners, many of whom after more than a quarter of a century still remember him as their beloved pastor. Upon his resignation in 1878, the Reading church showed their confidence in his wisdom by leaving to his choice the selection of a successor, unanimously accepting his recommendation, and a few years later in a like emergency

again sought and received from him the same assistance.

The death of Daniel F. Stone of Malden in 1878, left the aunt of Mrs. Willcox, Valeria Goodenow Stone, a childless widow in the possession of more than \$2,000,000. Before the husband's death Mr. Willcox had been the adviser of both in regard to the disposition of the property and had drawn their wills, and after that event Mrs. Stone urged and finally induced him to give up his pastoral work and become her confidential adviser. During the remaining years of her life she gave nearly half of her property to her relatives and friends, as her own judgment and affection dictated. But in the distribution of over \$1,100,000 to public objects she relied implicitly upon the careful investigation and discriminating judgment of Mr. Willcox. In order to secure information regarding certain institutions that were under consideration he took several long trips to the South and West. The beneficiaries selected were mainly religious or educational or both, those that received amounts of at least \$50,000 being:

American Missionary Association.....	\$175,000
Andover Seminary and Academy.....	175,000
Wellesley College.....	110,000
Bowdoin College.....	75,000
Amherst College.....	75,000
Brury College.....	70,000
Oberlin College.....	50,000
Chicago Theological Seminary.....	50,000

Mr. Willcox was much interested in giving Negroes a chance to rise, and a number of institutions for the education of that race received money on his advice. A like desire to open a pathway before ambition struggling with straitened circumstances led to numerous gifts to small colleges in many parts of the country.

During the twenty years allotted to him after this task was accomplished, most of his interest and energy were given to furthering by wise counsel as a trustee the interests of some of the institutions which had won his confidence, and at the time of his death he was a member of the board of trustees of Andover Seminary and Phillips Academy, chairman of the executive committee of the board of trustees of Wellesley College, and president of the Congregational Education Society. But throughout life his keenest pleasure and his greatest power and usefulness came from intimate personal relations, as a pastor to his parishioners, as a friend and helper to young and struggling students and as a sympathetic and sagacious adviser to an ever widening circle of friends. He is survived by a widow and seven children.

MR. BRADFORD K. WILEY

Mr. Wiley, who died suddenly on Dec. 15 of heart disease, was the man without whom the Manhattan Church would in all probability not have been organized. He came from Boston to New York as a young man in 1872, and had been in active business ever since. For twenty years he was a member of the board of directors of the Y. M. C. A., and for most of the time its recording secretary. During the entire period he never missed a meeting. As a resident of the West Side he knew its needs, and, when Dr. Stimson resigned from the Broadway Tabernacle, started the movement which resulted in the new church, in which from the beginning he was an important member.

He was a Congregationalist, of that somewhat rare type in New York, who loved the faith of his fathers, and believed that it stands for something worth maintaining today. He cherished the traditions of the Pilgrims whose blood was in his veins; and in the loving and sweet spirit which marked all his relations to his fellow-believers of whatever name—for his kindness was only equalled by his integrity—he saw no reason for hiding the strength of his convictions. He was a man of prayer who lived near to God. He had a singular generosity of judgment and a self-control that allowed no unkind word to escape his lips; while he was a lesson to all in the quiet fidelity of his service in every position in which he was placed. Sharp trials only strengthened his faith in God and sweetened and ripened his character. His death was a translation for which his daily life kept him prepared. His loss will be deeply felt, and is in the church he so much loved quite irreparable.

H. A. S.

A London restaurant has scored a great success by giving a percentage of the profits to waiters in addition to their regular wages and allowing no tips. The custom is growing in this country of withholding wages from waiters and virtually demanding pay for them from customers in addition to the prices on the bill of fare. It is exasperating to eaters and demoralizing to waiters.

Iowa

State Consulting Editors: Rev. Drs. E. M. Vittum, and D. F. Bradley of Grinnell; R. L. Marsh, D.D., Burlington

Stirrings of the Spirit

Is it general throughout Congregational America, this new something in the air? Certainly Congregational Iowa is feeling a new stirring of the Spirit. There is new activity, fresh expectancy, and a general conviction that a new era has dawned. The evidence is not merely in the meeting in the interests of evangelization held by Iowa pastors the second week after the close of the National Council, and the excellent and appealing letter sent out to the churches by the committee of five elected at that meeting. It is in the spontaneous testimony heard from many different quarters. "We had the best day last Sunday we have ever had in our church." "I am feeling more hopeful about the work here than ever before." "I was a good deal discouraged, but am really surprised to find myself looking for results that I could not for a long time believe possible to be achieved here." "Our prayer meetings are more interesting than ever." "The atmosphere in that church is more distinctly spiritual than I ever knew it." Such testimonies coming from pastors, lay members and field workers compel belief that the new order of things is not merely characteristic of some localities or of individual experiences, but is a noteworthy spiritual movement, in which, as in great revivals in the past, the sovereign grace of God and the free wills of men are mysteriously blending and co-operating to the quickening of the church and the conversion of unbelievers.

At least everybody will hope that this is the true interpretation of the signs of the times. And all will agree that Iowa is feeling in a remarkable degree the inspiring, reanimating influence of the great series of meetings held at Grinnell and Des Moines. From everywhere come reports of the really wonderful unanimity with which pastors, returning from Des Moines, told their congregations of the new call to a forward movement which the Congregational churches of America had received.

Some churches seem to have felt the spiritual movement in advance, and are reporting large accessions to membership, as Muscatine, Riceville, Davenport (Bethlehem Church) and Keokuk. At the last-named place the great union meetings led by Evangelist "Billy" Sunday, have had, doubtless, their influence on the result. This is one place, however, where faithful preaching and pastoral labors have been telling. Improvements have also been made to the church property to the value of some \$2,000.

DEDICATIONS

Second Church at Ottumwa on Dec. 11 dedicated the new building received with the Methodist Protestant Society, which has come in with them to increase their strength and emphasize the present tendency to "get together." Secretary Douglass was at Ottumwa, and on the 4th rendered similar service at Polk City. All these are in addition to recent dedications at Anamosa and Sioux City (Mayflower), as well as an outside one—in Springfield, Mo., where his son, H. P. Douglass, is pastor. It is order to move for a new title for Dr. Douglass and call him D. C., Dedicator of Churches; for it looks as if he might yet require his entire time for that work.

A society making heroic efforts toward and with a new building is that at Humeaton, where the experience of the United Free Church of Scotland was anticipated in miniature some three years ago. It expects to be ready for dedication before the winter is over.

MINISTERIAL MOVEMENTS

We are having many changes in pastorates, with a strong general tendency to change once in five years or oftener. Probably at any time as many as a score out of our 300 churches are between pastorates. With Dr. White gone from Sioux City First to Union Park of Chicago, Mr. Rogers from Mason City to Plymouth of Lincoln, Neb., Mr. Packard from Riceville to the office of general missionary for Nebraska, and Mr. St. John, formerly our general missionary, from Reinbeck to California, we have sustained heavy losses. Fairfield, whose house of worship has been remodeled the past season, is to lose a faithful pastor, and Denmark Association an efficient registrar, by the removal of Rev. H. O. Spelman to Michigan.

CHEERING FEATURES

The new History of American Revivals, by Rev. F. G. Beardsley of Harlan, and the winning of the

Rhodes scholarship over all competitors by Mr. Joseph Walliser, a student in Iowa College, are items in which Iowa Congregationalists may feel a pardonable pride. Ottumwa First rejoices in the payment of a debt, in the gift of a new communion service from a lady in the church, and in fresh enthusiasm and helpfulness. Burlington, after four years of Sunday evening services of a somewhat general character under the direction of a men's league, returns to a simpler service, of an evangelistic character. In that city much is hoped from a union evangelistic effort to be carried on under the direction of the local pastors. For a few weeks, before the weather became too cold, union Saturday evening street services were held, with gratifying attendance and interest.

If Marshalltown secures Rev. Lemon B. Hix of Eagle Grove, it will have one of the strong men of the United Brethren. Mr. Hix was until less than two years ago one of the leading men of that denomination in the state. He went to Eagle Grove from Muscatine, where he lived ten years, pastor-then presiding elder, then pastor again.

Dr. Woodbury's visit to the West in behalf of the A. M. A. has awakened considerable interest in Iowa. He will doubtless carry back at least one definite bit of information, namely, that there is a strong and pronounced sentiment in this region in favor of some sort of consolidation, or federation (there is little disposition to insist upon putting the demand in a technical form) of the benevolent work of the denomination.

R. L. M.

The Spiritual Impetus of the Council

The influence of the denominational meetings held in Central Iowa in October has been great throughout the state. But no one meeting made a deeper and more influential impression upon the pastors present than the informal gathering in Des Moines of those interested in aggressive evangelization. A dozen Iowa pastors were so much impressed with the importance of this movement that they joined in sending a circular letter to all their brother pastors of the Congregational churches in the state, inviting them to meet in the parlor of the Congregational church of Grinnell for prayer and conference with reference to such work in Iowa. Twenty-seven ministers, nearly all pastors, were present, and many letters were received from others in sympathy with the movement, but unable to be present. Rev. A. L. Frisbie, pastor emeritus of Plymouth Church, Des Moines, acted as chairman. As a result of this conference, a fraternal letter has been sent to all the Congregational churches of the state. This letter says, referring to the meeting in Des Moines:

A number of Iowa pastors present recognized in the words of others thoughts that had been stirring in their own souls. And they felt encouraged and impelled to go forward without waiting for official action by our churches. Our message to you—or, more properly, our message to one another—is an expression of our desire to win souls to be fishers of men to go forth and make disciples. We call upon the churches to join, with unity of purpose and individuality of effort, in an aggressive movement for evangelization. We urge that this be a movement of the churches, not of the pastors alone. We call upon the lay members of our Congregational churches to claim their traditional, and as we believe God-given, rights and duties and privileges.

These practical suggestions are added:

It is urged that every Congregational church in Iowa make some special effort, during the winter, for the conversion of men and women to Jesus Christ; that this matter be made a subject of special prayer, in public and in private; that small prayer circles be organized, which shall also be bands of Christian workers; that, where it seems expedient, each church join with the churches of other denominations in a series of special services, led by the pastors and sustained by the laity; that where a Congregational church plans to work alone, brother pastors from other towns be called in to assist; that the individual churches be generous in giving their pastors opportunity to assist others.

This letter is signed by Edmund M. Vittum, pastor at Grinnell; George L. Cady, Iowa City; J. S. Gould, evangelist; H. D. Herr, Ames; G. L. Smith, Newton, as a committee at large, and by one pastor from each association. Three members of this committee of five are pastors of Congregational

churches in the most important educational centers of the state, Ames, Grinnell and Iowa City.

Rev. J. S. Gould, superintendent of evangelism in the employ of the Iowa Home Missionary Society, is corresponding with those pastors who are ready for active work. The letter has been read to congregations quite generally throughout the state; and in many cases, special meetings have been appointed for prayer and conference as to the matter suggested. It is predicted that a general movement for evangelization will follow among the churches of our state.

E. M. V.

After the Council

The great October meetings at Grinnell and Des Moines, attended by a large majority of our ministers and a good number of laymen, gave a distinct impulse to Congregationalism in the Hawkeye State. We all lift our heads a bit higher than before. We are proud of our great leaders; we still tingle over the eloquence of our preachers and teachers; we have had to buy hats a size larger because we remember how progressive we are as to the labor question and Christian unity; while we rejoice that in our fervor for evangelism and for missions, we are proving to our neighbors that a leaning toward newer philosophic and critical views, with their corollaries, does not interfere with a deep religious life and a passion for following the Master. Pastors have gone to their churches with new courage and hope. Plans for local and for combined evangelism are on foot, while in each pastor's message there is a deeper color of compassion for souls. This, after all, is the great service these meetings have rendered. They have emphasized the great things of the kingdom, making it easier to bring about reorganization, consolidation, or whatever may be wise in our missionary machinery.

A CALL FOR HEADQUARTERS IN CHICAGO

Iowa pastors and people will welcome any change of plan suggested by the missionary societies which will increase their efficiency. The recent proposals of the National Home Missionary Society, therefore, greatly interest us. We should be specially pleased if one of the two great consolidated societies would make its headquarters in Chicago. All roads in the West run to Chicago. It is easier to get to the metropolis than to the nearby town. Therefore if we could have a Congregational House there, all our interests in the West would be stimulated, as the Congregational House in Boston stimulates Congregationalism in New England. Our interests in the former city are now scattered over vast spaces—the book store on Wabash Avenue, the missionary headquarters in the Y. M. C. A., the Advance in another direction, and the seminary with ample real estate and some empty buildings, on Ashland Boulevard. A Congregational House, where the missionary societies, the Advance, the bookstore, should be in close proximity to the seminary and our two great churches, would serve us all uncommonly well. If into this goodly fellowship should come one of the two great consolidated societies there would be rejoicing on the prairie.

MINISTERIAL TRANSFERS

Sioux City Church, bereaved in the departure of Dr. White, rejoices in the coming of Dr. J. W. Frizzell, of Eau Claire, Jan. 1. Dr. Frizzell has had a pastorate of rare power and fruitage at Eau Claire these seven years, and enters upon an inspiring opportunity at Sioux City, where the church is ready to be led into large things.

Mason City has only recently parted with regret from Dr. C. H. Rogers, who went to Lincoln after eight years of excellent service. But it has lost no time in calling Rev. Albert H. Jordan of La Salle, Ill., to one of the most attractive churches in the state.

First Church, Dubuque, vacant a year, has heard some of the best preachers in the country, and hopes soon to secure the right man.

THE COLLEGES

Here work goes forward steadily. Tabor College prospers. The churches of Council Bluffs, Cherokee and Sioux Association have been permitted to transfer their Education Society collections to the college for current expenses.

Continued on page 1011.

The Newton Circuit

The resignation of Rev. C. M. Southgate leaves the third of the stronger Newton churches without the pastor's leadership this winter. At the request of the *Auburndale* church, Mr. Southgate has consented to reconsider his resignation, and his decision will be announced upon his return from the West. He is preaching in St. Louis meanwhile and studying the problem from the vantage ground of an outside position. *Central* has not yet found a man to succeed Dr. Ozora Davis, but hopes soon to be able to announce its success. It has a unique record for discernment in selecting men of promise who have speedily grown to such proportions that the church could not retain them. Dr. J. B. Clark, Dr. Pleasant Hunter, Dr. Gunsaulus and its late pastor are examples. *Elliot* is fortunate in securing Dr. Hatch, formerly of Monson and more recently of India, to stand by the helm during the enforced absence of Dr. W. H. Davis. Dr. and Mrs. Davis are at Redlands, Cal., for the present, and it is hoped that after a winter in that land of sunshine and flowers, he may return with renewed strength and energy to his important work. The prayers and good wishes of a host of friends follow him.

The church at *Newton Highlands*, under the leadership of Dr. G. W. Smart, is so cramped for room that the need of a new building becomes increasingly evident and another season may see the enterprise well under way. The pastor is planning a series of illustrated lectures on English Cathedrals. One of the newer portions of the city is the *Waban* district, which is rapidly growing. There is a small Episcopal church near the station, but so many families are connected with other denominations and desire a different service that another organization may be permanently established. Dr. G. M. Adams of *Auburndale* preached in the hall on a recent Sunday to a good audience. The new edifice of the old First Church in *Newton Center* proves very satisfactory and is visited often by building committees from other localities who are studying the latest ideas in ecclesiastical architecture and equipment.

R. M. N.

New Hampshire to Rhode Island

In passing from Winchester, N. H., to River Point, R. I., Rev. C. Fremont Roper leaves a church he has faithfully served about six years and a state that has honored him for twenty-one. He began his ministry at West Concord, where he remained eleven years. Then followed a five-year pastorate at the strong West Lebanon church, whence he came to Winchester in 1899.

Few ministers have been more useful among the churches at large. For fifteen years he has been secretary of the State Association. He has served on the board of trustees of the New Hampshire Home Missionary Society, has been a trustee of the Widows' and Ministers' Charitable Fund, and actively identified with state work along Endeavor, Sunday school and temperance lines. In the ministerial association and county work all his associates have become friends and fellow-workers. His ability has been respected, his counsel relied upon and his consecration recognized. He can always be depended upon to do the Christian thing in a sensible and effective way. Mr. Roper is remarkably successful as a pleader for missions, his pastorates all showing steady increase in benevolences. At Winchester last year's offerings registered the high-water mark in the history of the church. River Point may as well begin to mark up her contributions. It is hoped that the Winchester church has learned the secret and will pass it along.

D. W.

A Noteworthy Waymark in a New Jersey Church

Two equally delightful functions were devolved upon the score or more of churches in the vicinity which convened at East Orange, N. J., Dec. 20, at the invitation of Trinity Church. One was participation in the ordination of Rev. D. Brewer Eddy as assistant pastor and the other the celebration of the fifteenth anniversary of Rev. F. W. Baldwin, D. D., the senior pastor. Under his wise, progressive leadership the church has come to be one of the strongest, most generous and most influential in the conference. Its healthy, normal development, together with Dr. Baldwin's desire to be partially relieved of certain responsibilities, has led to

the drafting of a younger man to be a true helper in faith and work. Mr. Eddy comes from a well-known Christian family. His mother is now in charge of the school in India to which missionaries of the American Board and other missions send their children before they come to this country for college work. His older brother, Sherwood, is engaged in Y. M. C. A. work in southern India, while both young men have been instrumental in arousing a deep interest among collegians and young people in this country in missionary enterprise. Mr. Brewer Eddy was a Student Volunteer and a member of the Yale Band which went about among the churches several years ago. Circumstances require him to remain in this country for the present. He has had an unusually varied theological preparation for the ministry, having spent a year each at Auburn Seminary, New York, Mansfield College, Oxford, and Hartford Seminary.

The noting of the fifteenth waymark in Dr. Baldwin's pastorate was consonant with his characteristic modesty, and, besides impromptu after-dinner expression, was confined to an address, warm with brotherliness, by a Presbyterian neighbor, Rev. John M. Thomas, and one by Dr. A. H. Bradford on The Ministry for Our Time.

On the previous Sunday Dr. Baldwin preached an anniversary sermon, calling attention to the net gain in fifteen years of fifty per cent. in membership, the erection of a beautiful new house of worship and the contribution of \$30,000 to benevolent objects. His people, instead of making any personal recognition of the anniversary, at Dr. Baldwin's request marked it by raising several thousand dollars, which practically disposes of the mortgage incurred through the new building.

H. A. B.

Success that Is Failure

I was talking sometime ago with one of the most famous young men in this country, whom I had never met before. He said to me, "I count my life a failure." "You a failure?" I asked. "All the young men and women of this country are speaking of you as a shining example of success." "Yes," he said, "I have failed. I have worked most of my life for eighteen hours a day. No one can tell me anything about my business. But the best things of life I have missed. I cannot read books. If I open a book in the evening, I go to sleep. I cannot travel abroad. The palaces, and museums, and art galleries of Europe bore me. I cannot listen to music or lectures; I find no pleasure in them. I have acquaintances without number, but I have had little time for real friendship. I have missed the best things in life, and I hope to leave the bulk of my fortune so that the men and women of the next generation will not lose the best things of life as I have lost them."—*President Faunce, at the recent opening of Billings Hall, Wellesley College.*

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 2, 10.30 A. M. Subject, How Best to Utilize the Day of Prayer. Speakers, Rev. A. A. Stockdale and Dr. Thomas Sims.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 11 A. M.

SATURDAY AFTERNOON BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Leader, Rev. W. T. McElveen.

Marriages

WHITE-DANFORTH—In West Peabody, Dec. 14, by Rev. C. C. Carpenter, Edward Everett White and Mary Louise Danforth.

Deaths

WOODBERRY—In Beverly, Mass., Dec. 19, Mrs. Frankie E. Woodberry, daughter of the late Deacon William E. and Mary E. Gordon of Fall River. She was graduated from the Ipswich Seminary in 1866 and taught there before her marriage.

M. C. ADAMS

Marshall C. Adams died very suddenly of blood poisoning in Jaffrey, N. H., Dec. 5, in his seventy-eighth year. His wife, Susan B. Patterson, died February, 1903. Mr. Adams leaves four children, Lilla S., well known in New Hampshire from her connection with the Woman's Board of Missions; Mrs. Waldo L. Stone of Sudbury, Mass.; Alice P., a missionary of the American Board in Okayama, Japan; and Isaac George A., of the First Congregational Church, Jaffrey.

A man loved and respected by all who knew him, Mr. Adams had filled many positions of trust and influence. He came of sturdy New England stock, honoring God in his daily walk and bringing up his children in the nurture and admonition of the Lord. Looking at him in the sleep of death, it could be said with truth:

Lay up his teachings strong for right,
Lay up his influence sublime,
For through the dim lit gates of time
These win him to eternal light.

The Use of Borden's

Eagle Brand Condensed Milk insures strong, healthy children, as reputable physicians testify. Those who use it for their babies are spared the dangerous disorders of infantile digestion; their children mature as they should in weight, size and health. Beware of unknown brands.

Liver and Kidneys

It is highly important that these organs should properly perform their functions. When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alternative and tonic

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.



EUROPE and ORIENT

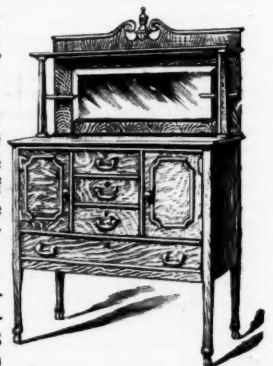
Twenty-fourth season of uninterrupted success. Comfort and leisure. Thorough sightseeing under expert guidance. Limited parties. All arrangements first class. Special tours arranged for small private parties. Dr. and Mrs. Howard S. Paine, 148 Ridge St., Glens Falls, N. Y.

A DINING DISPLAY

The rapidity with which we are selling Sideboards recalls the lightning marriage ceremony of Oklahoma:—"Have him? Take her? Married! Fifty cents."

You would understand it at once if you saw our Dining Room Exhibition. It is the most complete in variety, the most superlative in quality and the most attractive in price of any exhibit of Dining Room cabinet work we have ever made. Every possible wish of every type of housekeeper is here represented.

The engraving shows one of our Inexpensive Sideboards. Inexpensive—yet it loses no whit of convenience. There are 3 upper shelves above the Board, 3 silver drawers beneath it, a linen drawer which is 40 inches wide, and 2 plate closets.



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In and Around Boston

Puritan Forefathers Honored

Forefathers Day, the 21st, was observed at the Old First (Unitarian) Church by the unveiling of six tablets in memory of Sir Henry Vane, governor of the Bay Colony; Anne Hutchinson, "a breeder of heresies," who was banished from Massachusetts by decree of the court; Sir John Leverett, governor of the colony; Simon Bradstreet, one of the founders of the Bay Colony and later its governor; Anne Bradstreet, the first American poet; and John Endecott, founder and governor of the colony, "A Puritan among Puritans," all of whom were members of the First Church. Descendants of the persons commemorated erected the tablets.

A Long and Honorable Career

Mr. Richard H. Stearns celebrated his eightieth birthday by a family dinner with his wife, his three sons and their families, including five grandchildren at Hotel Somerset, Dec. 25. Mr. Stearns has been almost sixty years in Boston. Beginning business on a salary of three dollars a week, he built up the house of R. H. Stearns & Co. till it has become one of the largest and most successful dry goods establishments in New England. Mr. Stearns has filled important positions of public trust and has been a generous benefactor to Christian enterprises. He is widely known as a deacon in the Old South Church, and president of the City Missionary Society, with which he has been officially connected for thirty-eight years. His many friends expressed their wishes for him by telegrams and letters from this and other countries and by other tokens of their good will.

A Campaign of Beneficence in Maine

Under the auspices of the Maine Missionary Society and the direction of its efficient secretary, Rev. Charles Harbutt, a unique missionary campaign in this state was conducted Dec. 4-18. Its purposes were to bring as many churches as possible into intimate relations with the broad missionary activities of the denomination and to afford training in successful methods of promoting missionary work in the local church. The tour included Portland, Saco, Kennebunk, Biddeford, Hallowell, Belfast, Farmington, Bangor, Brownville, Dexter, Brunswick, Rockland, Lewiston and Auburn, an afternoon and evening being spent in each. Neighboring churches had been invited to send delegates, and hospitality was extended to visitors by the entertaining church.

A complete exhibit of the literature of the six missionary societies was made at each place. The leaders associated with Secretary Harbutt and the pastors were Secretaries Hood of the Church Building Society, Gutterson of the American Missionary Association, Shelton of the National Home Missionary Society and Hicks of the American Board. President Woodworth of Tongaloo University substituted for Secretary Gutterson during a large part of the tour, and Rev. G. F. Herriek of Constantinople helped at Portland. The 5,000 persons present at the institutes and public sessions represented over sixty churches. w.

■ Professor Milyoukov, formerly of the University of Moscow and now of the University of St. Petersburg, who is lecturing in Boston on Russian contemporary life, says that the growth of the non-orthodox sects opposed to the State Church is very rapid throughout Russia. "Today," he says, "evangelicism, though isolated, is gradually growing more and more influential among the educated classes." He predicts a reformation within

the Orthodox Greek Church, as well as a speedy alteration in the political structure of the country.

Iowa

(Continued from page 1009.)

Iowa College has begun a canvass for \$200,000 additional endowment. The college has so far had no debt; but debt threatens with the increasing demands of education, unless the permanent endowment can be increased. A larger number of men are studying for the ministry than for many years, and the religious interest is satisfactory. The college will dedicate its new library Feb. 8.

DEDICATIONS AND ANNIVERSARIES

We are still rebuilding our old churches, erecting new ones and dedicating them without debt. Arion, a new church, has completed its house, and at the dedication, Dec. 18, Dr. Douglas raised the necessary money—\$1,500—from a congregation of 150 people. Perry is to dedicate Jan. 1; and Toledo has just completed a splendid history of fifty years, and the day after fittingly celebrating the event entertained a council which recognized its new pastor, Rev. W. A. Briggs, recently of Michigan. D. F. B.

FREE TO ALL CHURCHES

The Pond's Extract Co. has a proposition to make that will interest all church entertainment committees. This Company will donate to any church holding a fair or bazaar, a limited number of bottles of Pond's Extract, which can be sold or otherwise turned into money for the benefit of the church. For further information address Pond's Extract Co., 76 Fifth Ave., New York.

POND'S EXTRACT has been for sixty years the standard remedy for burns, bruises, wounds, neuralgia, rheumatism and all pain and inflammation. It is sold only in sealed bottles—never in bulk.

J. S. Waterman & Sons,
FUNERAL UNDERTAKERS
and EMBALMERS,
2326 and 2335 Washington St.,
Adjoining Dudley St. Terminal.
Personal attention given to every detail. Chapel and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

HEINZ APPLE BUTTER

One of "The 57"

is a refined "Apple Sauce" or "Conserve of Apples" not as well known in New England as it deserves to be. It is made of selected tart apples boiled down in sweet cider with granulated sugar and delicately seasoned with pure spices of our own grinding. There's always a treat in store for those who haven't tried it.

HOW TO USE IT

For tarts, puddings or as dessert, either plain or with cream, it is unequalled and with plain bread! just let the children try it once for luncheon, and they will tell you all that we haven't room to say about it here. You may try it and if for any reason you do not like it, your grocer will refund full purchase price.

May we send you a beautiful booklet about our bright, sunny kitchens and "the 57" good things prepared in them by our neat uniformed workers? A postal brings it.

H. J. HEINZ CO.,
Pittsburgh, Pa.

Church and Ministerial Record

Calls

ABBE, HARRY A. G., Nyack, N. Y., to Westmoreland. Declines.

BARNES, JOS. A., Helena, Mont., to superintendency of State Children's Home Society. Accepts.

BARTH, W. L., to Carpentersville, Ill. Accepts.

BENFORD, GEO. N., Amherst, O., to White Cloud, Mich. Accepts.

BERRY, JAS. S., S. Natick, Mass., to Conway. Accepts, and is at work.

BEST, JNO., W. Chicago, Ill., to Bethesda Ch., Chicago. Accepts.

CARRICK, CHAS. W., Cedar Springs, Mich., to E. Nelson. Accepts.

COOK, EZRA A., Chicago Sem., to Big Timber, Mont. Accepts, and is at work.

DYKE, THOS., Naponee, Neb., to Aten. Accepts.

FEHLANDT, AUGUST F., Lone Rock, Wis., to W. Salem. Accepts.

FREEMAN, MARSTON S., Sheffield, Ill., to Kent, O. Accepts.

FULLER, FRANK A., recently of Hanover, Ct., to S. Dartmouth, Mass. Accepts.

GORDON, J. L., to Winnipeg, Manitoba.

GOVE, J. SHERMAN, Wrentham, Mass., to Harvard. Accepts.

HAMILTON, JOS. S., Fourth Ch., Oak Park, Ill., to W. Chicago. Accepts.

HARTWELL, ARTHUR E., Jamaica, Vt., to Laharpe, Ill. Accepts.

HATT, THOS. B., Jonesport, Me., to E. Madison, a former field, in connection with N. Anson. Accepts.

HIX, LEMON B., Eagle Grove, Io., to Marshalltown.

JONES, THOS. I., to Otho, Io. Accepts, and is at work.

KETTLE, JOS. B., Amboy, Ill., to Spring Valley.

LEE, FRANK T., Milburn, Ill., to Maywood. Accepts.

LIBBY, FRED'K J., Andover Sem., to Magnolia, Mass. Accepts.

MOOREHOUSE, G. E., Roseland, La., called unanimously to Centralia, Kan., to begin Jan. 1.

MOUSLEY, WM. H., Ticonderoga, N. Y., called unanimously to Mills, Mass.

OWENS, EDMUND, Pomeroy, Wn., to Jerome, Ariz. Accepts.

RIGGS, EZRA J., Kensington, N. H., to Pembroke. Declines.

RURING, VICTOR H., Cooperstown, N. D., to Deadwood, S. D. Accepts.

RYDER, HENRY A., Westford and Ashford, Ct., to Harwich, Mass. Accepts.

STEVENS, WILMOT E., Portland, Mich., to East Ch., Grand Rapids.

STEWART, WILSON R., recently of Rocky Hill, Ct., to become missionary in Vermont under the Vermont Convention, the Domestic Miss. Soc. and the C. S. S. & Pub. Soc. Accepts.

STRONG, J. SELDEN, Riverside, Me., to Limington. Accepts.

WOODS, MERRICK W., Overbrook, Kan., to ass't pastorate of Plymouth Ch., Wichita. Accepts.

Ordinations and Installations

EDDY, DAVID B., o. ass't pastor, Trinity Ch., E. Orange, N. J., Dec. 20. Parts, Rev. Messrs. G. P. Eastman, F. Q. Blanchard, J. M. Thomas and Drs. F. K. Sanders, J. S. Riggs, F. W. Baldwin and A. H. Bradford.

FLINT, IRVING A., i. Warren, Me., Dec. 14, not Dec. 4, as heretofore announced.

PALMER, ALBERT W., Yale Sem., o. ass't pastor, Redlands, Cal., Dec. 13. Sermon, Rev. W. H.

Day; other parts, Rev. Messrs. E. K. Holden, W. N. Burr, Henry Kingman, Geo. Robertson, Josiah Sibley, J. L. Maile, F. S. Forbes, E. F. Goff and Prof. D. H. Colcord.

RYDER, HENRY A., o. p. Westford and Ashford, Ct., May 2, 1903.

Resignations

BARNES, JOS. A., Helena, Mont., to take effect Feb. 1.

BASSETT, JAS., Wading River, N. Y., to take effect March 1.

BEST, JOHN, W. Chicago, Ill.

BODMAN, FRED'K H., First Ch., Rockford, Ill.

EMERSON, JAS. O., Elburn, Ill., after three years' service.

EVERLY, MILTON M., Robinson, Utah.

GAYLORD, EDW. D., First Ch., Charlemon and W. Hawley, Mass.

HARTWELL, ARTHUR E., Jamaica, Vt.

HATT, THOS. B., Jonesport, Me., after three years' service.

HOWIE, JOHN L., Wyand, Ill.

JAMES, LYDIA I., Wall Lake, Io.

JOHNSTON, JOHN B., Wataga, Ill.

KERSHAW, JNO., New Plymouth, Ida.

LADD, GEO. E., Randolph, Vt., after three years' service.

LEE, FRANK T., Milburn, Ill.

MATHEWS, S. SHERBURNE, Danielson, Ct., to take effect Feb. 14, after a pastorate of nearly six years. Will sail Feb. 18 for three months' trip to the Holy Land.

RYDER, HENRY A., Westford and Ashford, Ct.

STEVENS, WILMOT E., Portland, Mich., after four years' service.

WATSON, WM. H., Red Lodge, Mont., to take effect March 1, after a pastorate of thirteen and a half years.

WILLIAMS, D. THOS., Huntsburg, O.

Churches Organized and Recognized

MURKOGEE, I. T., First Ch., rec. 15 Dec.

Dedications

LINDSEY, PA.—New \$4,000 edifice dedicated Dec. 17, 18. Debt reduced to \$400. Sermons by Rev. Messrs. J. T. Jones, Jas. Jenkins and P. W. Sinks. It was decided to drop the Welsh language and to organize the church on an American basis. It will soon be known as the First Congregational Ch. of Punxsutawney. Pittsburg Association will hold its semiannual meeting with this church in April.

LITTLE VALLEY, N. Y., Rev. J. A. Kaley. House of worship remodeled, adding lecture-room and kitchen and replacing steeple with towers. Cost, \$2,500; rededicated free of debt Dec. 15.

Suggestive Methods or Features

DELAVER, Wis., Rev. S. P. Wilder. A new departure for the midweek service is the study of The Books of the Bible, by Hazard and Fowler, published by the Pilgrim Press. The experiment has thus far proved interesting and successful.

TOLEDO, O., Washington St.—Sunday School, Marion Lawrence, supt., holds annual Christmas Giving exercise. Each child and friend of the school is asked to bring a can of eatables, or to contribute toward a hospital bed or the support of a student in Berea College.

WORTHINGTON, MASS., Rev. M. J. Allen. At the annual meeting the pastor has introduced a roll-call of baptized children with responses by the parents, followed by prayer for the children by parents. The children are becoming interested, and in some cases select their own responses. It is hoped that the custom will encourage them, at suitable age, to assume full membership. A Christian Culture Club, of young people in their teens maintains a Sunday evening service. Typical program: a period of devotion led by the pastor; exercise in the catechism; selection from the Bible by some member; selection from some other literature; and an address by some one specially invited. The club is also organized to render any service to the church of which young people of this age are capable.

Clubs

HARTFORD, CT., Connecticut, Dec. 20. Address by Prof. E. A. Steiner on The New Pilgrims and the New Problems.

KEENE, N. H., Ashuelot, Dec. 21. Address by Rev. W. A. Knight on The Food of the Fathers, with Seasoning.

LINCOLN, NEB., Dec. 21, with address by Pres. J. H. George of Chicago Seminary, on The Unity of the Anglo-Saxon Race.

MILWAUKEE, Wis., Dec. 20. Address by Dr. Washington Gladden on Our Inheritance—What Shall We Do with It?

MINNEAPOLIS, MINN., Minnesota, Dec. 19. Speaker, Dr. C. H. Beale, on The Upward March.

SPRINGFIELD, MASS., Connecticut Valley, Dec. 21. Address by Dr. Lyman Abbott.

Withdrawal of Fellowship

At its last meeting, Dec. 19, Suffolk South Association of Congregational ministers withdrew its fellowship from Rev. John H. Whitaker, late pastor at Atlantic, Mass., and more recently at Manchester-by-the-Sea.

WHAT SULPHUR DOES

For the Human Body in Health and Disease

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

WHY DOES

A BABY CRY?

Because it is either hungry or in pain. Properly nourished it will usually grow up right and be comfortable—that's the principal thing for a baby. If its food lacks strength and nourishment add Scott's Emulsion at feeding time. A few drops will show surprising results. If a baby is plump it is reasonably safe. Scott's Emulsion makes babies plump.

We'll send you a sample free.

Scott & Bowne, 409 Pearl St., New York.

The Tonic
Par Excellence.

QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza
and as a specific remedy for
Typhoid
and Malarial Fevers.

E. FOUGERA & CO., 24-30
N. William St., N.Y.

DANGEROUS COLDS,
HEAVY COUGHS, Speedily
Cured by
Allen's Lung Balsam



I SELL BONDS

If you have \$100.00 or more let me tell you about the bonds I offer.

It is in bonds of this character that the banks themselves—your bank among them—largely invest their deposits. They get a higher rate of interest than they pay you and make the difference as their profit.

There are no more conservative investors than bankers—none who know better where to put money to the best advantage.

The bonds I offer are the issues of corporations and cities and pay from 4 to 6 per cent. interest—the limit for safe investments.

They are the choicest on the market—the kind known as "git-edge."

Write to me and tell me how much you have to invest. I will suggest what securities you can buy to the best advantage, and tell you what interest they will pay.

Mortgages. Besides git-edge bonds, I have mortgages on high-class farming property. These yield from 5 to 6 per cent. interest.

I solicit inquiries from people who are seeking conservative, profitable investments for their savings, and from guardians, and trustees of estates who wish to place the funds in their charge in the most favorable form for earning money.

I am prepared to give the highest references as to my personal and business standing, and to satisfy prospective clients of my ability to serve their interests.

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OFFICE: 56 CEDAR STREET.

One Hundred-and-First Semi-Annual Statement, January, 1904.

SUMMARY OF ASSETS.

Cash in Banks and Trust Companies...	\$1,173,783.90
Real Estate.....	1,593,892.08
United States Bonds.....	2,011,000.00
State and City Bonds.....	3,197,850.00
Railroad Bonds.....	1,401,080.00
Gas Stocks.....	428,800.00
Railroad Stocks.....	6,769,250.00
Bank and Trust Co. Stocks.....	371,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	91,200.00
Premiums uncollected and in hands of Agents.....	1,002,958.53
Interest accrued on Bonds and Mortgages.....	1,971.50
	\$18,040,703.00

LIABILITIES.

Own Capital.....	\$5,000,000.00
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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Jan. 8-14. The Making of a Christian: His Birth. John 3: 1-8.

A large and fascinating subject is proposed to us not only for this week, but for a number of subsequent meetings during this year. We are to study the interesting process whereby a man becomes a Christian and a better Christian from day to day. What elements enter into the making of him? To make this study more concrete we can, if we will, select—not a poor black sheep of the fold—but a splendid specimen of a Christian whom we have known or about whom we have read, like John G. Paton or Moody or Drummond or Phillips Brooks. As we seek the sources of their power we shall doubtless find that a godly ancestry, a favorable environment, educational opportunities, struggle, vigilance and self-discipline all contributed to their strength and influence as Christians. Indeed into the making of the best type of the Jesus man goes all that is best outside of him as well as his own noblest impulses and purposes.

But we are concerned at present not so much with the Christian's later fruitage, but with his start, for the saying, "Poets are born, not made," may be paralleled with the dictum, Christians are born, not made. All that may be done by way of education and personal effort counts for little unless at the start the germ of divine life is present. Often teachers find themselves foiled by the lack of original substance in their pupils on which to build. The boy absolutely lacking in a musical endowment can never become a great singer or pianist. But if a genuine spiritual quality is present from the beginning, then there are no limits to the possibilities of Christian development.

This is why Jesus spoke so emphatically about the need of birth from above. In view of all that Christianity expects from the Christian, it is essential that the root of the matter should be in him at the beginning of his career. Down upon the human spirit comes an influence from the life of God which determines his future bent and imparts to it a divine quality. This may seem mysterious or even fanciful, but when we realize what it is to be a Christian is in all its length and breadth, we shall see how important is the right start.

Shall we then wait idly until the birth from above takes place? I once knew a boy who dawdled through the lower grades of school, finding nothing that interested him until he began to study geology. That awoke his slumbering intellectual life and in due time he became an accomplished student. But suppose that because of his early aversion to study his parents and teachers had concluded that he had no brains and he had been withdrawn from the schools. The best way was to keep him amidst educational influences and to hope that in time some branch of study would arouse him. So for any youth the best plan is to believe that sooner or later the divine spirit will touch and quicken him, and we may be sure that if he does his part he will not have to wait long.

For religion is for every soul in this universe. It is not designed for exceptional natures as are certain branches of the fine arts or of the sciences. And as President Tucker of Dartmouth College has recently said, "The best way of which I know for a man to become a Christian is to ask himself, What is the greatest and best thing which I can do with my life?" If we answer that question candidly and follow the leading of the ever-present spirit, we shall in the doing of the next thing be born again even though the process may be so quiet as to be hardly realized by us or heeded by others. Yet they and we will soon realize the fact.

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